

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

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NOVEMBER 30, 1940

## WHO'S WHO

THE BOOK REVIEW SECTION companions the regular issue of AMERICA. This has been directed and gathered by the Book Review Editor, Harold C. Gardiner. He has impounded the services of all the Associate Editors in their particular fields of interest. For ascetical literature, he has depended on the judgment of the director of the Spiritual Book Associates, Daniel M. O'Connell, S.J. For theological and philosophical works, he has secured the cooperation of the editor of *Theological Studies*, William J. McGarry, S.J. For fiction, he has the best critic in the country, Francis X. Connolly, Ph.D., who issues, quarterly, for the Catholic Book Club, Inc., a survey of current fiction. For history, he has again the aid of John J. O'Connor, professor at St. John's University Brooklyn, N. Y. And then, our librarian, Henry C. Watts, gathers this and that into a most readable congeries. J. Gerard Mears, Managing Editor, has lent his assistance in supervising the art and the format. We are particularly pleased with and proud of the illustrations by the well known artist, Victor Dowling.

THIS SECTION carries articles by new, and known, authors. Irene Marinoff, living in Sussex, England, writes that she is finishing her book on the Nationalist Socialist heresy. John Wiltbye has been following crime for a quarter century. Marshall Smelser does graduate work at Harvard University, in constitutional law. Thomas F. Meehan remembers back a century, less fourteen years. Mary J. McCormick, Ph.D., is assistant professor of Social Work, Loyola University, Chicago, Ill. Charles A. Brady, Ph.D., is professor of literature at Canisius College, Buffalo, N. Y.

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# COMMENT

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EVERY means, short of help for Hitler, must be used to bring food, medicine and clothes to the endangered, innocent people of Europe. There are about thirty-seven millions of people in conquered Finland, Norway, Holland, Belgium and Central Poland. Of these, about twenty million are estimated to be Catholic. Their execration of Hitler and Nazism is undoubtedly greater than our detestation. They are his victims. According to some, the Nazis care not whether these victims suffer and die. According to others, the Nazis are using every method to win over these victims, especially the youth, to National Socialism. Whatever the deadly Nazi purpose, these people are a fact and these people are our concern, if we have Christian charity in our souls. What can be done for them, in this winter, when famine and plague may sweep over their lands? Former President Hoover has insistently kept calling our attention to our possibilities for aid to them. It is true that Hitler is responsible for their care; but small care he has for such a responsibility. It may be true that, in aiding the innocent victims, we aid the guilty masters. It may be true that the difficulties in forwarding relief are practically insurmountable. Nevertheless, charity demands that every possible means be explored through which help can be given. If, one day, there be peace, we shall need the peoples who are now being crushed into the earth.

CAN a Catholic become a Methodist, a Presbyterian, a Mohammedan, an atheist and yet remain a good Catholic all the time? He can, if he is on the job of training a Catholic Evidence guildman for the task of meeting objections from the pavement. Women speakers from Philadelphia and men speakers, clergy and laity, from Buffalo, Baltimore and Cincinnati, held their ground against such assaults when the National Catholic Evidence Conference gave a demonstration of their street work at their recent convention in New York. And they did it, too, in the presence of the Apostolic Delegate to the United States and the Archbishop of New York, whose smiles and cordial applause gave emphasis to the words of enthusiasm they spoke for this great Catholic movement. As was brought out in the discussions of the Conference, the work of the Guilds is not that of preaching—the proper work of the clergy—but that of *evidence*, to show to a spiritually starving multitude that men and women like themselves can believe in God and His truths, and to tell them why we believe them. A Catholic workman, hearing various pro's and con's as to if's and how's of Catholic evidence work, observed: "It is not a question whether or not we *can* bring these truths to them. There is only one question at issue: the

people need it!" That immense need is inspiring more and more courageous souls to devote themselves to the exacting task of preparation for street speaking.

AGRICULTURE is getting steadily worse and worse. Nobody will remain on the farm if he can possibly land a job in the city. No profit can be made from farming and we live under the profit system. Is this to be? The Jews do not think so, and the Jews are reputed to be practical people. Read the *American Hebrew* for November 1 and 8 if you wish to know what Jews think about farming. "Today 750,000 Jews throughout the world gain their living from some phase of agriculture, and this number keeps increasing, notwithstanding the general trend away from the land." In Canada, one of every sixteen Jews, gainfully employed in the prairie Provinces, works and lives on the farm. More than 500,000 bushels of wheat annually are produced by Jewish Canadian farmers. In Argentina, about 1,500,000 acres are covered by Jewish agricultural settlements. In the United States, Jews are found tilling the soil chiefly in New York, New Jersey, Connecticut, Massachusetts, Ohio, Michigan and North Dakota. In Palestine, "some twenty per cent of Palestinian Jewry is rooted in the soil." Among the recent refugees from Europe, many have taken up farming in the United States who were not engaged in it at home and are succeeding at it. The Jewish farm school at Doylestown, Pa., is generally regarded as the model practical farm school for the United States. Are Catholic rural-life enthusiasts mere visionaries?

HAVE the Jews any secret for farming which Christians lack? They possess one secret, a perfectly open one, to which Christians have just as much right as Jews. Jewish farms work in close collaboration with their merchant brethren in the city. Jewish farms do not fight Jewish industrial workers. They sell their vegetables, beef and poultry to them. This way they assure higher prices to the farmers and keep them down for the city consumers, while the industrial workers obtain higher wages. Some non-Jews are walking up to the advantages of such cooperation and asking themselves why the farm producer and the farm-product consumer need to work against each other. Labor groups have become interested in the idea, and cooperative institutes have been held where members of the A.F. of L., C.I.O. and the Railroad Brotherhoods meet to compare notes and make the farmers' acquaintance. Non-farming groups, however, are in the best position to start such coopera-



tion, as has been the case among the Jews. Non-farming Christians, by following this example, can help themselves and help others at the same time.

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WHILE we have commended the activities of Congressman Dies in his long-continued investigation of un-Americanisms, we grew skeptical, at times, about the value of his findings and the merit of his practical accomplishments. One of the reasons for our skepticism was the use of lurid headlines, hinting at frightful conspiracies, warning against dangerous foes in our midst. We read the story, through several columns of our newspapers. And we condensed the item to about two lines: if Mr. Dies could only talk freely, he would tell us about it all. Having been scared, we felt tricked, and resolved never more to be scared again. The method did not help to create confidence in the revelations that Mr. Dies undoubtedly could make. Another cause for skepticism about the Dies committee was the fact that it was no longer being opposed so hotly by the lower administrative officials. And still a third reason for our concern was the almost-favor shown to the committee by the Liberals and their press. The Dies trails and leads were not trespassing, apparently, on the fields to the Left. But now, with the publication of the "White Paper," Mr. Dies has fired up our interest, and, we trust, has lit up the dark details of the activities of subversive agents. It is, as yet, too early to pass a judgment, or to be really frightened. Of one thing we are sure, namely, that there are other dangerous agents, in addition to those working for Germany and Italy.

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NEW IRELAND is where the cassowaries come from. The people down there, when tired of head-hunting, like to tell of these birds, who rhyme with missionaries and have no wings. According to Dr. Franz Boas, Number One ethnologist, natives relate that a cassowary once perched upon the limb of a tree where a flock of other birds were roosting. The birds did not fancy the cassowary, who took no hints. He was not in their social class. Anyhow, they decided to get rid of him. So one of their number hopped on the limb which the cassowary occupied, but near the trunk. Cassowary had to move out further. Another bird joined his companion, again next to the tree trunk. Cassowary moved out still further. Others followed the same lead. Cassowary moved out to the very end of the limb; and since he could not fly, fell with a thud to the ground. This shows how to handle cassowaries. But it also illustrates increasing difficulty, as Catholic thought on public morals becomes more articulate, for a certain type of self-seeking Catholic politicians. There is little use in attacking these people directly. Roost and heft combined offer ample resistance. But they can gradually be pushed off the limb. When they fall, they drop with a thud, for they lack the wings of principle and true Catholicism. To keep them from returning, never vote again for a cassowary.

SNOW is so very much there when it does come: why must we be reminded of it a month ahead of time? Shivery persons feel resentment at window displays that feature skis and toboggans on artificial snow when we still enjoy mild late autumn. But the advertisers are wise. They ignore your feelings and look to your ideas. The idea is that when the snow is there, now is the time to purchase their brand of sports goods. They do not leave it to the unconscious, or to personal influence, or to natural reactions. There is something to be told you, and they tell it. They require a minimum from the intelligence, but it is the intelligence they count upon to do the work. The greatest and most lucrative advertisements attack nothing; merely propose—what you need, who you want, what you can do to obtain what you want. We Catholics who sell eternal goods to the world, do we propose them with equal simplicity and definiteness? Do people escape from contact with us individually, or with our churches, void of any single definite idea that *here* is what they need, what they want, what they can easily obtain? They should not. That the suggestion chills them at first sight makes no difference. Give them the idea. If it is clearly given them, a surprising number will take it and act upon it and our nation will not then remain quite so heathen and unbelieving.

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CLOSING of the famous Capuchin monastery at Innsbruck and the Franciscan monastery at nearby Hall—two of the most historic and universally respected religious houses in the world—was alleged by the Vatican radio on November 19, among other specific instances of religious persecution on the part of the Nazi Government. The Vatican broadcast was in sharp reply to an assertion of the Spanish newspaper *Alcazar* that National Socialism is not contradictory to Christian ideals. "With the greatest possible efficiency," said the broadcast, "Nazi literature has attacked Christianity and the Catholic Church as a whole . . . even . . . the most essential dogmas of the Church"; and the speaker continued:

If National Socialism is a Christian movement . . . how can it be explained that in 1933 almost the entire Catholic youth was educated in Catholic schools, whereas now that magnificent school organization is practically non-existent?

Recent deportation of 400 priests from German-occupied Poland and refusal to recognize canonical marriages were other flagrant examples given by the Vatican speaker to illustrate the hatred of Christianity and the Catholic Church that inflames Germany's present masters. "Although there are only 3,000 priests for the 13,000,000 Catholics in the part of Poland incorporated in the Reich, a number insufficient on any reckoning, many of them have been deported." The Vatican has too long and too consistently accumulated its information on similar Nazi doings to be surprised at these developments. In the school of Moscow and Mexico Hitler's disciples are proving themselves exceedingly apt pupils.

# THE EVIL SPIRIT OF NAZISM BATTLES THE LAW OF CHRIST

DR. IRENE MARINOFF

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WHAT the British Empire is fighting today is far more than an aggressor nation endeavoring to extend its frontiers at the expense of other Christian countries. In National Socialism the British Empire is fighting a conception of life which leads straight out of the world, as hitherto conceived by Christian thought, into a future as grim as it is inconceivable.

Germany is the first wholly European country to have deliberately rejected the precious heritage of the past. By propagating a semi-religious system of their own, National Socialists have endeavored to wipe out a thousand years of her history in order to prepare her for a new great mission in the world. This new conception of life has an exclusive nationalism at its core. Coupled with the aggressive pride of emancipated man, it sets out to fashion the world according to its own wishes, regardless of Divine law.

The gradual emancipation of man from God is, indeed, the main theme of the spiritual history of the past four hundred years in Europe. It was an inevitable result of the Reformation which, by depriving man of the means of Grace provided in the Catholic Church, led to this gradual isolation from his fellows and, concomitantly, to the severing of the ties which bind him to his Creator. This process was perhaps more marked in Germany than in other countries. The influx of utterly un-Christian elements into the thought of large sections of the Protestant communities can be traced during the last 150 years. Nor were Catholics immune against the influence of a purely secular age. The defeat of 1918 served to strengthen the disintegrating tendencies. Thus, the quick development of National Socialism, as well as its signal successes in every field, only mark the climax of a development through many years.

The danger of man's turning away from God and setting up a creed of his own, more pleasing to his vanity than the stern teaching of the Church, is at all times imminent. But it was never more so than in those post-War years which preceded the so-called National Socialist revolution. Humiliation in the political, distress in the economic, and barrenness in the religious field were facing a people only too ill prepared to overcome them by spiritual means. The bewilderment was indeed great. Greater still was the need for some faith which could satisfy the craving of their souls. This need was so urgent that, weary and disillusioned, they were

ready to snatch at any solution that was put forward forcibly enough.

There can be no doubt that this security rests on most unstable foundations, based as it is on a wrong idea of God. It is true National Socialists still profess belief in an Almighty Father, but he has nothing but omnipotence in common with the Creator of Heaven and earth. Their conception of the Divinity is that of a tribal god who rules the world for the benefit of his chosen people and their leader, Adolf Hitler. This deity's influence on earth is limited to sanctioning all the deeds of the German people who possess such a childlike trust in him that they can bestride the world unconcerned, sure of his approval in everything they do.

So much is this god emptied of all Divine attributes, sunk so low to the level of a mere superman, that the next step has already been taken by some: the identification of man with god. In tones of jubilant triumph one of the leading members of the German Faith Movement, Professor Ernst Bergmann, proclaims: "Man creates God in his image"; and again: "Hence man is really and truly God."

The human heart always aspires to devotion to a higher power. This urge, when not satisfied within the Divinely appointed framework of the Church, will tend to seek satisfaction by spurious means. That is the explanation of the Hitler cult in Germany, which strikes the foreign observer as fantastic as well as wicked. When the last request of a young German airman in a British hospital is for a photograph of the Fuehrer—even one taken from a newspaper will do—when he dies kissing it, we cannot but shudder. By what foul means has the idealism of youth been harnessed to so evil a creed? It is pitiful to see how those who would reject Christ, are satisfied with the Hitler myth which has been blasphemously elaborated in close parallelism to the life of Christ.

National Socialists have been taught that the humble origins of the Fuehrer, his speedy rise to supreme power, his startling successes, and above all his unerring instinct, which senses the weakness of the enemy and enables him to strike successfully, prove him to be the God-sent savior of the people.

The fate of the German people is of supreme concern, not only to her own nationals, but to the whole world; for they belong to the Aryan race which alone, according to their theory, is capable of founding cultures. By all possible means, they assert, the racial heritage of the superior Aryan



must be safeguarded: by laws prohibiting marriage between Jews and Aryans; by laws facilitating divorce on grounds of racial incompatibility; by the Nuremberg Laws of 1935, by the Sterilization Law of 1934, and the Reich Hereditary Farm Law of 1933. Everything is done to encourage marriage between healthy Aryans and to ensure healthy and numerous offspring. This form of service to the State is one of its nationals' supreme duties.

The struggle of the German nation for a "place in the sun," has been interpreted by theorists of the National Socialist movement, such as Alfred Rosenberg, as a conflict between the pure-blooded Aryan and his racial inferiors. These inferiors have, at all times, attempted to ruin the superior Aryan by all means at their disposal: disintegrating his racial substance by intermarriage; breaking his spirit by injecting the poison of an alien doctrine.

Christianity, and more especially the Catholic Church, are in Nazi eyes responsible for the arrested development of the German spirit. By preaching brotherly love and the virtues of humility and patience, the Church has endeavored to change the proud, intrepid German, the born master of all, into a humble slave, groveling at the feet of his Creator. It is only due to the resilience of the German spirit that this attempt did not succeed. The task before the National Socialist educator is, therefore, to remove all traces of Christianity so that the German spirit may develop unimpeded.

A most efficient system of propaganda, coupled with an equally efficient system of organized terror, has succeeded in all but cutting off the nation from all outward sources of information. Taken as a whole, the German people are no longer within reach of truth. Instead, they live in a state of complete ignorance not only of the great spiritual movements of our day but of the simplest of facts as well. When we read that members of the army of occupation in Norway are astonished that the Norwegians fail to welcome them with open arms as their saviors from British aggression, we realize how entirely the average German has been led astray. He actually lives in a world of fiction, conjured up by his evil masters.

The German nation, with the exception of those whom faith in Christ has rendered immune to this poison—and the length and violence of the Church conflict have shown that there are many—the German nation is like one upon whom a terrible spell has been cast. Ignorant of their real needs, denied all intercourse with their fellows, and above all cut off from God, they hope to find salvation for themselves as well as for others in a creed in which pride and ignorance are blended.

Today, the world knows what the National Socialist creed really stands for. We are no longer deceived by false promises and lip service paid to Christian ideals. We have been given practical proof that a doctrine which is built upon self-adulation and hatred of one's fellows without regard to Divine Revelation can only lead to destruction. All men of goodwill have set out to fight the evil spirit which has taken hold of one of the most gifted members of the family of nations.

## OUR HIGH MURDER RATE AND HOW TO INCREASE IT

JOHN WILTBYE



BILL HOWARD, our jailer, swung back the door, and I came in to pay a social call. With a cheery greeting, he took me, a boy of eight, and small for my years, by the hand, and led me down a crazy flight of stairs to a cell. Behind the bars stood Tom Britt, a gangling, good-natured giant of a man, an old friend of mine, now awaiting trial on a charge of murder.

To me, it seemed the proper thing to drop in for a chat. But modern psychologists and child-specialists would have disapproved, and I think Tom did too, even though he lived in the dark Victorian days. Our chat ended almost as soon as it began. All I remember is that he said he was right glad to see me, "and now you better run along home, son, and always be a good boy." As a parting gift, he gave me a packet of chewing-gum, of the brand which my contemporaries will recall with favor as Colgan's Taffy Tolu.

Often I have wondered whom Tom killed, and what they did about it. My plan to write to the county clerk, and find out, is still part of my life's unfinished business. Very probably, the case ran the common routine. Either the jury disagreed, and the case was dropped, or Tom was given a few years in the penitentiary, at the expiration of which he settled in Missouri, or went down to Texas.

All this happened more than fifty years ago, but the routine has not changed greatly. Since that time, while I have met, socially, burglars, porch-climbers, petty thieves, confidence men, forgers, and other assorted criminals, Tom remains the only murderer in my catalog. But my vicarious acquaintance with murderers has been fairly wide, as the books on my shelves will testify. To gratify a taste for crime, what more skilled purveyors can one have than the delightfully literary excursions by William Roughead, of Edinburgh, and our American, the late Edmund Pearson? As I glance at my shelves, side by side with scientific works on criminology, I see an array of volumes selected from the *Famous Trials Series*, edited by George Dilnot, of London, and from the *Notable British Trials*, with a host of others by Sir Basil Thomson, and Chief Constable F. P. Wensley, both of Scotland Yard, Morain, of the Paris Sûreté, E. H. Smith, on poisoners, Bolitho, Guy Logan, Douthwaite, Bierstadt. . . . But I must leave the cataloguing to others, and only note that within the last month I have added *Meet the Murderer*, by the famous Warden of Sing Sing Prison, Lewis E. Lawes.

Not for a moment would I consider matching my knowledge, factual or theoretical, with that of Warden Lawes. As a humane penologist, the Warden

has exercised an influence on prisons and released prisoners that is highly salutary. But I venture to take issue with the reason advanced by him for the abolition of capital punishment, which is, briefly, that capital punishment does not "deter."

Now I am quite willing to admit this contention, but with a reservation. It is true that capital punishment, as it exists in this country, has not kept us from the unhappy distinction of leading the world in murders. But as I examine the Warden's position, it becomes clear that he really states the reason why this kind of capital punishment does not deter. The prospective murderer, writes the Warden, "concentrates on one thing only: how to escape detection. He doesn't speculate upon the punishment awaiting him if he fails, because he does not expect to fail. Should he ever think of punishment—and that is very improbable—he is not fazed. He is confident of evading the law through a successful getaway or legal chicanery. And many murderers do."

The murderer by this account, is a very practical person. He does not think of punishment, least of all condign punishment, because he knows quite well that capital punishment is very rarely inflicted. Now no one can look for a deterrent effect from any law, whether it be an edict issued by a mother in the nursery, or a statute affirmed by the Supreme Court, if that law is "very rarely" enforced. At present, the average murderer has about as much reason to expect the chair, as he has to look for a medal from the local humane society. The state may not reward him for his crime, but reward he does not expect. He is content, as long as the state deals with murderers in a manner which makes murder, by itself or incident to the commission of some other crime, a fairly safe occupation.

And that is almost exactly what the state does.

Statistics can be twisted, I know, to support almost any assumption you may choose to defend. But taken over a period of years, and honestly interpreted, they indicate, at the least, certain definite trends. Homicide statistics do just that. For half a century the murder-rate has been steadily rising in this country. Last year, more than 12,000 persons were murdered, or about one every three-quarters of an hour. In 1890, the murder rate was 4.2 for every 100,000 persons. In 1939, the rate was 11. Should that rate be maintained, about 11 out of every 100,000 of us, will be murdered next year.

But what will happen to the man who murders us?

As Warden Lawes says, the average murderer feels sure either of an escape without detection, or of freedom through legal chicanery. His assurance is not based upon figments. The chances that he will die in the chair or the lethal chamber are very small, for in the last five years, out of more than 60,000 murders, only 672 paid the death penalty. That, as I figure it, is about one in a hundred.

Again, through "legal chicanery," rank murder can often be pleaded as a lesser degree of homicide, and the murderer gets from "ten years to life," or some penalty which allows him to apply for parole, after a few years. This man, however, may actually

serve a longer sentence than the man who draws a life-penalty. J. Edgar Hoover, chief of the F.B.I., has estimated that a life-sentence lasts, on the average, for about five years. Other authorities double that period. In any case, it is fairly evident that the life-sentence is seldom terminated by death after long years behind the bars.

Naturally, then, the criminal rarely thinks of punishment as a deterrent. He is too practical a man to bother himself about improbables. That attitude, I think, may fairly be adduced as at least one of the reasons why Chicago, less than half of the size of London, has seventeen times as many murders. In England and Canada, murder is commonly—and speedily—punished by the rope. Edmund Pearson, in his *Instigation of the Devil*, pertinently asks why, if the criminal is a kind of machine, unable to resist his impulses, he "is so much more successful in resisting criminal impulses in Windsor, Ontario, (for example) than directly across the river in Detroit." Climate will not explain it, thinks Mr. Pearson, nor can "glands," that favorite escape of the scientists who write for the Sunday supplements.

As for "legal chicanery," observes Mr. Pearson, in his *Murders at Smutty Nose*, "in Great Britain, murderers cannot insure the safety of their necks by taking care to commit their murders in an atrocious fashion," a method which, in this country, has often freed the murderer on the ground that, while he was insane at the time of the murder, now that the fit of madness has passed, he can go forth a free man. "Nor does the law in that kingdom," continues Mr. Pearson, "summon swarms of alienists, to entertain the court for days with descriptions of the prisoner's 'phantasms' at the age of five and a half. One of the consequences is that with a population of forty millions, there are less than half as many murders in a year as there are in the city of Chicago, with three millions."

Whether execution, promptly following a murder, would bring down our shockingly high murder rate, is, of course, a matter for speculation. But I submit that as long as we hang only about one per cent of our murderers, the argument that capital punishment does not deter, is wholly without merit. We can know little or nothing in positive terms of the deterrent effect of the death penalty, until it has been consistently imposed over a period of years. The death penalty may, perhaps, be questioned on other grounds, but not on this.

The average American jury may not approve murder, but in too many cases it sympathizes with the murderer. No sinner, and that means all of us, can complain of our legal theory which requires the state to prove beyond reasonable doubt the guilt of any man accused of crime. But we can justly complain of the large meshes in our criminal procedure through which the guilty can slip. It is probably hopeless, however, to rail against the sickly sentimentality in modern life which leads many to look upon the murderer as an object of sympathy, or which would give the physician the right to kill a man because he is sick, but deny the state the right to impose the death-penalty for crime.



# YOUR VOTE MAY COUNT— BUT WHAT ABOUT THE TOTALS?

MARSHALL SMELSER

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CAN you name two of your State's Electors? Of course not. Yet the presidential electors of your State have the constitutional right to cast their ballots for President for any person they wish. However, you need not worry about it. The over-worked founding fathers of this Republic wrote the Constitution before the birth of political parties. They really thought they were arranging for the Presidents to be chosen by a few of the wise men of each State. But when the American political parties were perfected, the electoral college became just an anachronistic and rather complicated means to register the majority in each State. Today, no voter intends to vote for presidential electors—he intends to vote for his favorite presidential candidate. And does. The electoral system practised by the American people once had some relation to reality, but now has none at all.

Considering that this country is, and means to be, devoted to the principle of a limited majority rule, the out-of-date electoral system has had, and may continue to have, some remarkable results. In the election of 1876 the total popular vote gave a clear majority to Samuel Tilden, Democrat; but the electoral-vote totals were so cloudy and dubious that the whole mess was referred to an electoral commission composed of eight Republicans and seven Democrats. The Republican candidate, Ruth-erford B. Hayes, as might be expected under the party system, won in the commission by a vote of eight to seven. This was an injustice; the majority of voters did not get what they had voted for.

Again, in 1888, Grover Cleveland, running for re-election, received 100,000 more votes than his obscure Republican opponent, Benjamin Harrison, known chiefly for his distinguished ancestry. But, because of alleged pro-British sympathies, Cleveland lost the vote of New York's Irish and with it the electoral vote of New York State. Harrison, choice of the minority, became President, and another injustice was worked.

As a matter of fact, disaster did not follow these elections. Hayes, thank God, was a very superior President; under Harrison, on the other hand "statesmanship," as Professor Morison has said, "reached a new low-water mark." Nevertheless the elections were close, and the issues not divergent enough to cause any real loss of national unity.

A preservation of national unity cannot be guaranteed in this well known vale of tears. In the late national election it seems perfectly clear

that a large majority of the voters wanted Roosevelt again. But, as Roger Babson pointed out in his congratulatory telegram to F.D.R., a reallocation of one per cent of the votes would have elected Wendell Willkie. If, to use the old cliché, such a fortuitous concourse of circumstances had occurred, and Willkie, trailing by millions in the popular vote, had received a majority of the electoral vote, could the vegetable and waste-basket throwers (this is a Democratic voter speaking!) have been restrained?

To look deeper into the realm of possibility, let us suppose that agrarian America and the industrial workers break off the alliance which has kept the Democratic party in office since 1932. Then something like the following could happen. There are fourteen States which can reasonably be called industrial States: New York, Pennsylvania, Ohio, Illinois, Michigan, Massachusetts, New Jersey, Missouri, Indiana, Wisconsin, Connecticut, Rhode Island, California, Delaware. These fourteen have a total of 268 electoral votes, that is, two more than the necessary 266 to elect. Those States cast about 32,000,000 votes or more. The remaining thirty-four States, with 264 electoral votes, cast several millions less. Let us imagine the industrialist candidate carrying each of the fourteen States I have named, by a very narrow margin in each, say, from 500 vote pluralities to 4000 vote pluralities. The total count in those fourteen States might conceivably run like this table:

Candidate	Popular vote	Electoral vote
Honest John Agrarian....	16,963,000	0
Big Mike Industrial.....	16,991,000	268

Then, let us suppose that the candidate of the woods and fields carries all the other thirty-four States by whopping big majorities. In the thirty-four primarily non-industrial States the table might be something like this:

Candidate	Popular vote	Electoral vote
Honest John Agrarian....	22,450,000	264
Big Mike Industrial.....	1,550,000	0

There, my masters, you have disaster. It is mathematically possible, as you see, for one candidate to receive some 39,000,000 votes to his opponent's 18,000,000 and still lose the election by four electoral votes. The figures above are fat figures, and assume that the American people are more interested in this mythical election than in any other election in American history—but that is possible too. If and when it happens, I believe

we can safely predict that blood will flow, providing that the choice of the minority is prepared to enforce the decision of the electoral college.

You may reply that the risk is very remote, to which I agree. But it seems to me very nonsensical to run any risk whatsoever, when the machinery for adjusting our electoral system to fit the dictates of common sense is eternally ready for use in the amending clause of the United States Constitution. Article XXII of the Amendments should read in such a manner as to strike out the third paragraph of Article II of the Constitution, and substitute a requirement that the governor of each State (or some other officer) shall transmit the election returns of his State to the president of the Senate, who shall proceed then in the same manner as he now does, in taking care of the electoral votes. It is very simple.

Perhaps a "run-off" clause should be inserted, in order that the election—in case no candidate secures a majority of the popular vote—should not be thrown into the House of Representatives where it might be treated as was the disputed election of 1876. That would be expensive, but could be considered as an insurance premium on a national policy to safeguard the rule of the majority.

There are other benefits to be secured, too, not just the warding off of such a remote risk as I have pointed out above. For the first time since the Civil War, it would be possible to elect a Southerner to the presidency. Today, Southerners are practically barred because Republican votes, even if greatly increased, rarely mean anything when it comes to determine the electoral votes of the South. Tabulation of the presidential vote, furthermore, would be much easier than it is today. Again, such injustices as were worked in the elections of 1876 and 1888 would be impossible.

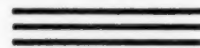
Finally, political sectionalism would be dealt a hard blow. The Democratic vote of the Northern rural areas would be assiduously cultivated, as would the Republican vote of the Southern rural areas. That rare species, the Mississippi Republican, could cast his ballot just as meaningfully as could the equally rare bird, the Vermont Democratic farmer. All votes would count equally.

In the abstract, it would seem that Republicans would fight the proposed amendment, for they have much to gain in insulating the nation against the effect of the Democratic majorities of the deep South. After all, there are nineteen Democrats in Mississippi for every Republican, and that means seventeen Democratic votes are unnecessary and unused today, out of every twenty (the other two go to beat the lone Republican vote). Under the new amendment those eighteen Democratic votes would throw weight against the Republican columns elsewhere. This, as I say, in the abstract. . . .

But Republican Senator Henry Cabot Lodge, of Massachusetts, has announced that he will attempt to set the amending machinery in operation when the next Congress meets. So, in reality, maybe the Republicans would not be opposed to such an improvement in our democratic processes. Let us *all* be members of the electoral college.

## ADD 156 YEARS TO FORDHAM'S CENTURY

THOMAS F. MEEHAN



THERE is wide-spread interest in the current commemoration of the centenary of the foundation of Fordham University, New York, and very properly, for, in the records of the evolution of Catholic higher education in the United States, its prestige is national, not local, the details going to the very inception of the schools of the Faith.

When the Catholic Thomas Dongan was appointed Governor of the colony of New York by James Duke of York in 1682, he brought over with him as his Chaplain an English Jesuit, Father Thomas Harvey. They reached New York on August 25 of the next year. He was shortly joined by four other Jesuits, Father Henry Harrison, and in 1686, by Father Charles Gage, and two lay Brothers.

In response to what tradition says was a popular demand, Father Harvey opened a Latin School in 1684. It was not New York's first Latin School.

Just where the Harvey School was located is a disputed point, owing to our inability now to realize what the city looked like.

Although there are no formal records of its details, the school probably was conducted according to the system of the Jesuit *Ratio Studiorum*. It was an immediate success and attended by not only the sons of the few Catholics then in New York but also by many of those of well to do non-Catholics.

There is a special and curious interest in the circumstances that led up to the sending of these English Jesuits to New York, and which Father Thomas Hughes, S.J., records in his *History of the Society of Jesus in North America, Colonial and Federal*. He gives the story of how, at a session of the Congregation of Propaganda at Rome, on February 12, 1634, Fra Bonavides, a Franciscan Minorite, who had been on the American missions made a report of his experiences in the New World. According to this missionary:

For fear that from the side of Virginia and other places and islands of North America the English and Dutch shipping introduce heresy into New Mexico, which borders upon the said places, just in the same way in which it has already been brought in there by the English and Dutch heresies, Father Bonavides calls attention to the necessity of establishing a mission of Irish Fathers who know the English language to the end that they may convert not only the Gentiles of these countries to the Catholic Faith, but also the heretics who are gone there from England and Holland and have become very numerous, taking Indian women for wives; and at the same time these [Irish Fathers] may also bring back the Gentiles already perverted and prevent the heresy from spreading in New Mexico; and finally may also give assistance to the Spaniards who have been made captive in the wars with the said English and Dutch, and help likewise the Negroes, whom the Portuguese take to New Spain and sell there.



Propaganda approved the Minorite's suggestion, and "requested that Irish Friars should be sent over for service in Virginia and other places adjoining New Mexico within range of English and Dutch Navigation," an early instance of official ignorance of American geography. Nothing further, however, seems to have been done about it, until the Jesuit General directed Father John Warner, who had been appointed, in July, 1679, Provincial of the English Province, to take up the project. Owing to the Penal Laws he was living in Flanders, and there were many English and Irish Jesuits there, and in Antwerp. In answer to his call for volunteers a Father William Maloney of Antwerp offered his services, but he was not accepted, as he was named to succeed, as Superior at Antwerp, a Father Thomas Quinn, who was returning to Ireland to be head of that mission. Then Fathers Thomas Harvey, Henry Harrison and Charles Gage were sent to New York. They all spoke Dutch and French as well as English, which was a desired qualification for the mission. Father Warner had a broad vision of the future of New York, for, on February 26, 1683, he wrote to the Father General anticipating even then what Father Kohlmann said long after in 1815:

In that colony is a respectable city fit for the foundation of a College; if facilities are given to which College, those who are now scattered throughout Maryland may betake themselves and make excursions from thence to Maryland. The Duke of York, of that colony, greatly encourages the undertaking of the New Mission.

The revolution of politics in England, the downfall of James II and the advent of William of Orange, spoiled all Dongan's many economic and educational projects. The anti-Catholic Leisler seized the government of New York, drove Dongan into exile, and closed up the Jesuit school. Fathers Harvey and Harrison, who were then in charge, barely escaped arrest. Father Harvey walked back to Maryland and Father Harrison reached France after a stormy voyage. Thus ended New York's first Jesuit classical school in 1699, and it was more than a century before another attempt was made to take up the sequence for its re-establishment.

This was done by another great Jesuit, Father Anthony Kohlmann, who, in 1808, was sent by Bishop Carroll, to be the pastor of St. Peter's, New York's only church, and to reorganize the disordered community for the coming of its first Bishop. He reopened the school according to the time-honored curriculum of the Society opposite St. Patrick's (old) Cathedral, and called it the New York Literary Institution. It immediately attracted such satisfactory patronage that, in 1810, he moved it to the more spacious rural quarters of the Lylburn Manor house, in the village of Elgin, now the site of St. Patrick's Cathedral, Fifth Avenue, Fifty-first and Fifty-second Streets. For this property he paid \$13,000. It soon had seventy boarders with a teaching faculty, headed by Father Benedict Fenwick, later Bishop of Boston. The teacher of mathematics, James Wallace, a Scholastic, in 1812, published our first Jesuit science book: *A New Treatise on the Use of Globes and Practical Astronomy the whole serving as an introduction to the Higher Astron-*

*omy and Natural Philosophy designed for the instruction of youth and particularly adapted to the United States*, and Father Fenwick suggested a monthly or quarterly publication in the form of a Catholic journal or magazine. Father Kohlmann was convinced, in 1810, that "if the reputation of the house is kept up it will in a short time rival any College in the country," and he wrote to his London friend Father Strickland, "that this State should be properly a settlement of the Society," and he told Father Grassi, the Superior at Georgetown, in 1815:

From every point of view confinement within the State of Maryland would be a true misfortune to the Society and would deprive it of any prospect of success. . . . The State of New York is of greater importance to the Society than all the States together. A mere Mission in New York is not enough; a solid footing should be obtained with a house of education. Georgetown College should be transferred to New York; and its place occupied by the Novitiate. When there was a question suppressing one college or another that (Georgetown) ought to have been sacrificed to the other.

Archbishop Carroll and Father Grassi did not accept this view and, as there were not Jesuit teachers enough to serve both Georgetown and New York, and as Father Kohlmann would not engage "externs," Father Grassi, in the summer of 1813, closed the New York Literary Institution and recalled the members of the community "to help to build up what could be made safe and certain, the college at Georgetown."

The old Manor house building was next used by a wandering band of French Trappists in a vain effort to make it a sort of orphanage and school until 1815, when they left to go back to France. The vacant property—the present blocks of Fifth to Fourth Avenues, Fifty-first to Fifty-second Streets—became a burden to the Provincial until the Procurator, Father Adam Marshall sold it to a layman, Dennis Doyle, for \$1,800—plus an Insurance Company mortgage of \$13,000.

Thus ended the second New York ambition to give New York a Jesuit College. Like the "Course of Empire," time's noblest effort in this direction was the last—Fordham. Archbishop Hughes, to meet the educational demands of the extraordinary and ever-increasing Catholic section of New York, in 1846, invited the Jesuit Community of St. Mary's College, Kentucky, a Mission from France, to come to New York and take charge of the St. John's College and Seminary that he had opened, at Fordham, on June 24, 1841.

The invitation was accepted, and, in the summer of 1846, sixteen priests, eighteen Scholastics and thirteen lay Brothers, with Father Augustus Thébaud as Superior, came from Kentucky and began at Fordham the "Second Spring" of the New York foundation that has blossomed for the centenary into the largest Jesuit university in the world.

On the roll of the thousands of those having been honored by its degrees can be found the names of the present Pope Pius XII, and the President of the United States, both having received their distinction before they attained their present offices.

# DOLLARS DO NOT MEASURE THE PRICE PAID FOR POVERTY

MARY J. McCORMICK

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DURING the month of August, 1940, the Chicago Relief Administration spent \$2,808,360.60 in direct relief to 89,398 families made up of 212,685 individuals. This provided an average monthly allowance of \$30.18 per case and \$13.20 per person. (*Monthly Report of Relief and Statistics in Chicago. Published by The Chicago Relief Administration. August, 1940*). Budgets were figured on the basis of eighty-five per cent of a minimum standard and some provision was made for special diets on the recommendation of clinics or private physicians.

The figures represent the expenditures of a public relief-giving agency to persons dependent because of unemployment. They do not include the additional amounts spent, during the same period, by private agencies and by public departments administering categorical relief such as old-age assistance. They do not include administrative costs, nor the cost, in terms of personal energy, to those who are attempting to keep an enormous business and professional plan in operation.

More important, perhaps, is the fact that these figures do not show the cost of relief to those who are the recipients of it. Such costs cannot be reduced to statistical forms. They are, very often, known only to social workers, visiting nurses, to clergymen and others, who have direct, face-to-face contact with the persons involved. The general public fails to realize that poverty—irrespective of causes—does take its toll. The dependent person pays for his dependency, sometimes in the complete breakdown of home and family life, sometimes in impairment of physical health and always in dangers to mental health.

Unwholesome attitudes toward the acceptance of relief and a distorted view of the social and industrial conditions that seem to make that relief necessary, inevitably accompany the loss of economic independence.

It is axiomatic that people need a reasonable sense of physical security in order to function normally in society. This necessary security is totally lacking among families that move a half dozen times in the course of a year. When, in addition, these same families live in constant fear of eviction, there is little or no basis for a stable home life. When they are repeatedly refused the rental of living quarters because they are "on relief," the situation becomes even more hazardous.

Social workers meet daily the human tragedies that result from conditions such as these. There

was, for example, the family of five who lived in two furnished rooms because their own household equipment had either been sold or turned back to finance companies. The father had worked, for many years, in the mines of southeastern Ohio. The kind of work for which he was best equipped was not available in an urban community. The mother was a delicate person, physically, and poorly prepared for the types of employment open to her. In spite of these handicaps, they had managed, with only intermittent help in small amounts, until three consecutive months of unemployment exhausted their remaining resources.

The story that they told, when they finally sought help from a public agency, is a common one. It is repeated many times, each day, in every relief office in the country. It summarizes, rather graphically, the threats to home and family life, that are experienced by people who have been, for a long time, on the borderline of complete dependency and are finally plunged into it.

This particular family had moved four times in one year. The fourth moving took them to furnished rooms in a building occupied by both white and colored tenants. Sanitary conditions were bad and the rooms were damp and crowded. The oldest boy slept on a cot in a room that served as kitchen, dining-room and laundry as well as bedroom. The parents and the two younger boys slept in the other room.

The mother had worked, for a time, as a dishwasher in a combination tavern and restaurant. She was young-looking and attractive, and her experiences on the job were not pleasant. The father visited the tavern one night and heard his wife's name mentioned by the "loafers" at the bar. Afterwards, in a fit of temper, he accused her of inexcusable conduct with other men. She gave up the job and has had no employment since.

There were frequent quarrels, often in the presence of the children. The wife was deeply hurt by her husband's distrust, and her feeling showed itself in resentment and antagonism. She taunted him about his failure to support his family and nagged him incessantly whenever he was around the rooms. His only defense was to stay away. He would leave the building in the morning, without telling her where he was going, and would not return until evening. Then there was apt to be another quarrel.

The children had become "incorrigible," although



until these last few months, they were "easy to manage." Now they paid no attention to anything their parents said and they were completely lacking in respect. Once, when the mother scolded the oldest boy for eating something that she was saving for the evening meal, he reminded her that the price of it "had not come out of her pocket." His father struck him for being "impudent."

The youngest boy had been brought into Juvenile Court on charges of petty stealing. It was a first offense and the judge was lenient. He would return the child to his parents if they could establish a satisfactory home. They must move into a more desirable neighborhood and into larger quarters. Unless they could satisfy the court's requirements in this respect, the boy would be placed in an institution.

The father secured part-time employment and the agency agreed to pay the rent, at least temporarily. The story, from that point on, was a story of the mother investigating, one day after another, every vacant place that she saw. There was no money for carfare, so she walked. She always received the same answer to her inquiries. Landlords did not want "relief clients." They wanted full rental, not eighty-five per cent, and they wanted to avoid the risk of unpaid bills and eviction costs.

It took weeks of searching to find an available place that even approached the desirable. During these weeks there was constant fear that every attempt would be unsuccessful and that the child would be taken away. Even after the family moved and the boy was at home, there was still no assurance that the situation might not repeat itself.

Conditions such as these must inevitably affect the physical and mental health, as well as the home and family life, of the persons involved in them. The dangers to physical health, such as malnutrition, overcrowding and lack of adequate clothing are easily recognized and, generally speaking, can be relieved through the use of community resources. Threats to mental health, such as the breakdown of normal pride in independence, the loss of a sense of personal responsibility and the tendency to accept relief as a right, are less easily discernible. Because these dangers are intangible and unpredictable, they can be met only on an individual basis. For the same reason, they comprise the most serious group of problems that accompany prolonged dependency.

The situation that existed in a family of eight persons—father, mother and six children—known to social agencies for a period of ten years, is typical of many others. The father was a common laborer and had only irregular employment even in the days when the demand for laborers kept pace with the supply. He was alcoholic and had been arrested more than once on charges of drunkenness and disorderly conduct. The family had always been, at least, partially dependent.

When unemployment became widespread and emergency programs were put into effect, it was easy for this man to take refuge in dependency. He assumed the attitude that, since there was no

work to be had, relief was his right. He was ready to relinquish, completely, all personal responsibility for the care and maintenance of his family. He boasted that the community could not refuse to take care of his children since he, himself, could not find work to do.

The mother, on the other hand, was an essentially proud person who had, during her entire married life, resented the help that, many times, actually saved the lives of her children. As the situation in the family grew steadily worse, her resentment grew, proportionately, until it extended to the entire community which, she felt, had treated her so badly. She complained, continually, about everything that was done for her and became openly antagonistic toward those who tried to help.

The oldest boy talked about leaving high school at the end of his second year, in the hope of finding work. This boy was the only one of the children who showed real promise and curtailment of his opportunities seemed more than she could bear. She attempted, repeatedly, to conceal information about family income and, at one time, tried to secure relief from two different agencies. The case was reinvestigated, by the public agency, twice within a year, but there was no evidence of fraud.

The father's apathy and evasion of responsibility and the mother's antagonism and complaining were especially difficult to deal with because of serious illness among the children. One little girl was hospitalized for incipient tuberculosis. A little boy was receiving regular treatments at an orthopedic clinic for a deformity of the legs that followed a severe case of rickets. A third child was in a special school because of deafness that resulted from scarlet fever during infancy.

For these children, inadequate food, insufficient clothing and unsanitary living conditions led to physical disabilities that could be cured only at very great cost to the individual and to society. For the parents, assumption of responsibility by the community lead to a definite relinquishing of their own responsibility. They accepted dependency as a condition which society must relieve. The longer such relief was forthcoming the more willing they were to accept it. Yet, if it were discontinued the children would suffer even more.

Reports of expenditures for relief do not include such costs as these. They do not give the reasons why such costs cannot be automatically reduced through curtailing or withholding material help. To understand the costs, it is necessary to understand individual cases. To appreciate the difficulties involved in attempting to decrease those costs, it is necessary to know something about the kind of work that must be done with persons for whom the acceptance of relief has become a habit.

Such work has to be directed toward the development, within individuals and families, of a sense of personal responsibility toward their own problems. Material relief, whether supplied by public or private sources, must be interpreted as a means to an end, that is, self-maintenance, and not as an end in itself. This is the only way that the price of relief can be reduced.

# CHRONICLE

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**THE ADMINISTRATION.** In an address broadcast throughout the world, the Secretary of the Navy, Frank Knox, told the sixteenth annual conference of New England business men and Governors, meeting in Boston, to prepare for "sacrifices such as we never have had to make as citizens before." The Secretary emphasized the need for national unity, for a strong navy and other defenses "so that we may protect ourselves and, with God's help, keep ourselves out of war." . . . Declaring Britain's chance for ultimate success depended upon its blockade, Mr. Knox continued: ". . . we mustn't be deterred from recognizing its importance by the ghastly conditions that we read about in Europe this winter, black starvation for helpless, innocent peoples, the victims of a thoroughly unwarranted war conducted by a fanatic, greedy for world domination." . . . Intimating that Japan's continued involvement in China would prevent it from attempting "some fresh excursions to the south," the Secretary expressed the hope that "we will soon come to have as unanimous a public opinion in favor of helping China in every way that we possibly can, as we now have, toward helping Great Britain." . . . "What we will not do," the Secretary went on, "is appease anybody on earth." . . . William C. Bullitt revealed that President Roosevelt had not accepted his resignation as Ambassador to France. . . . In a message to the American Federation of Labor convention in New Orleans, President Roosevelt urged "an unselfish, a far-sighted and a patriotic effort to bring about a just and an honorable peace among the now divided labor movement." . . . Joseph P. Kennedy, Ambassador to England, recently returned from London, announced his advocacy of a policy to "keep the United States out of war. If that is appeasement, make the most of it."

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**CONGRESS.** By a vote of 191 to 148, the House rejected a motion to adjourn, pushed by Administration leaders. All the 144 Republicans, forty-four Democrats, two Progressives, one American-Laborite united to defeat the motion. . . . Both the Senate and House approved the conference report on the Ramspeck Civil Service Bill, forwarded it to the White House. The measure brings into civil service on a non-competitive examination basis 200,000 present employees of Government agencies. Republicans opposing the bill asserted it was a device to extend civil-service status to Democrats who lacked the qualifications. . . . Senator King of Utah, defeated for renomination, was elected President *pro tempore* of the Senate for the present session, to succeed the late Senator Key Pittman of Nevada. . . . Senators Hatch, Burke and King intimated they would insist that the Senate be given the chance to vote on the Logan-Walter Bill already passed by

the House. This measure would subject the rules and regulations of quasi-judicial Government agencies to court review.

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**WASHINGTON.** The Treasury released an undisclosed amount of "frozen" French funds to the Government of Martinique for purchase of needed supplies. The supplies will be purchased in the United States. . . . President Roosevelt appointed Dr. Harry A. Millis, a professor of economics at the University of Chicago, to the National Labor Relations Board. J. Warren Madden, former chairman of the Board, whose term expired on August 27, was appointed by the President to the United States Court of Claims. . . . Washington made representations to Spain concerning its taking over control of the international zone of Tangier in Morocco. . . . Orders of the Army for defense to date totaled \$4,500,000,000, Navy orders amounted to \$4,187,941,695. . . . Sumner Welles, Acting Secretary of State, announced that Greek requests for military supplies would receive most sympathetic consideration. . . . Sites for American land plane, seaplane and naval bases at Newfoundland, Bermuda, the Bahamas, Jamaica, Antigua, St. Lucia and British Guiana were selected by United States authorities and agreed to by the British. Parleys continued concerning Trinidad. In Jamaica, the Navy Department reported, the joint use of air bases by the United States and Great Britain was decided upon, "the controlling authorities to have the first call on the available accommodation." . . . President Roosevelt formally proclaimed that a state of war existed between Greece and Italy, applied the neutrality statutes to the conflict. . . . The Supreme Court reversed the Seventh Circuit Court which enjoined a Chicago union from picketing milk stores, denied the right of Federal courts to grant injunctions in labor disputes merely because violations of the Sherman Anti-Trust Act were supposed to be involved. The high court ruled that such interpretations were contrary to the meaning of the Norris-LaGuardia Act and to the objective of Congress. . . . The Supreme Court refused to review a National Labor Relations Board decision which held that the organizing rights of workers were violated when the Elkland Leather Company of Elkland, Pa., enclosed in pay envelopes a circular saying that the company desired to operate an open shop. The Board had ruled that the right of free speech did not include the "right to engage in unfair labor practices." . . . The Dies Committee issued a "White Paper," linking Nazi agents in the United States with propaganda, espionage, economic penetration here and in South America. . . . The United States sold to Great Britain twenty-six four-engined bombers of the "flying fortress" type.



AT HOME. Monsignor J. Francis A. McIntyre, Chancellor of the New York Archdiocese, was named by the Holy See Auxiliary Bishop of New York, titular Bishop of Cirene. . . . At their annual meeting in Washington, the Hierarchy protested against "the increasingly objectionable tendencies which lately have become manifest in films," urged renewed vigilance against the "pernicious influence of motion pictures which disregard the moral law." . . . The C.I.O. United Automobile Workers called a strike at a Vultee Aircraft, Inc., plant in Los Angeles, which is working on airplanes for national defense. Company representatives declared the strike was a recruiting effort of the C.I.O.; union spokesmen said only the question of wages was involved. . . . Warning that famine and epidemic diseases threatened to spread over Europe during the Winter, Herbert Hoover, speaking at Vassar College, pleaded for a lifting of the British blockade to permit the passage of food to Finland, Norway, Holland, Belgium, Poland, to be distributed under German guarantees and neutral control. . . . In order to obviate the necessity of registering with the Department of Justice under the Voorhis Act, the Communist Party of the United States voted to dissolve all affiliation with the Communist International and other foreign organizations. . . . The third explosion in a week occurred at the American Cynamid Corporation plant, near Pittsburgh, Pa. The corporation has no national defense contracts. . . . In New England, Chicago and on the Pacific Coast, the first conscripted men were inducted into the army. . . . Milo J. Warner, national commander of the American Legion, asserted the American people "must be prepared to do our fighting outside the United States, not for the salvation of any other country, but for America." . . . At the A. F. of L. convention in New Orleans, William Green announced, in reply to the President's message, that his organization was willing to resume peace parleys with the C.I.O. The A. F. of L. executive council called on affiliated unions to expel men with criminal records from official posts. . . . At the C.I.O. convention in Atlantic City, John L. Lewis was accorded a forty-five minute "draft" ovation. He announced he would resign in accordance with his pre-election pledge. Mr Lewis intimated that peace with the A. F. of L. was hopeless.

ITALY. To wildly cheering officials in the Palazzo Venezia in Rome, Premier Mussolini delivered his first public speech since Italy entered the war. Placing responsibility for the war on Great Britain, the Premier declared: "Peace could have been saved if Great Britain had not, with the supine complicity of France, undertaken, instead of constructive revision of treaties, its policy of encirclement, conceived not for the purpose of leaving Danzig in Polish hands but to beat down the growing political and military power of Germany." . . . It must never be forgotten, he continued, that "the initiative in the war came from London, followed after an interval by Paris." . . . Praising the armed forces, Mussolini lauded also the people of Italy as

calmly "accepting privations which still are tolerable but which may become more serious later. They feel that this is a decisive war which, like the third Punic war, must and will end with the annihilation of the modern Carthage, England." . . . Denying British assertions of heavy damage to Italian warships in Taranto, the Italian Premier remarked: "Actually, three ships were struck, but none of them was sunk. Only one has been seriously damaged and its repair will take a long time. The other two will quickly be restored to their former efficiency. It is false—I say false—that two other warships and two auxiliary vessels were sunk or hit or slightly damaged in any way." . . . Mussolini intimated that British Prime Minister Churchill was silent about damage inflicted by Italians on British ships in the Mediterranean. . . . Declaring that Greece hated Italy, and that reports of Greek successes were exaggerated, Signor Mussolini stated: "I tell you we shall break Greece's back."

INTERNATIONAL. Japanese troops withdrew from southwestern Kwangtung Province in China, following their exit from the neighboring Kwangsi Province. . . . In unoccupied France, General Gamelin, former Premiers Léon Blum and Edouard Daladier were placed under formal arrest. . . . Germany legalized the use of dog meat for human consumption. . . . The British Foreign Office revealed it had on October 22, in an effort to obtain Soviet amity, agreed to grant *de facto* recognition to the Bolshevik seizure of Estonia, Latvia and Lithuania, to disassociate itself from any attack on Russia, to give Russia a place at the peace settlement at the war's end. Moscow did not reply. . . . Justifying Munich, Sir Neville Henderson, former British Ambassador to Berlin, said that in 1938 Britain had only seven modern anti-aircraft guns for the London defense, not one Spitfire plane, a few Hurricanes. . . . In Vienna, Hungary signed a formal alliance with Germany, Italy and Japan.

WAR. In one of the worst air raids of history, the Nazis smashed Coventry, an English Midlands industrial city of 250,000. Following the night-long raid, the city appeared as though devastated by an earthquake. . . . Birmingham, large manufacturing center, was the target for more than a million pounds of Nazi bombs in another Midlands assault. . . . The Reich airmen continued their day-and-night battering of London, bombarded Southampton and other English centers. . . . Waves of the R.A.F. repeatedly hit at Berlin, Hamburg, numerous German targets. . . . In the Italian-Grecian battling, Athens reported repeated successes by the Greek forces in their efforts to drive the Italians back into Albania. Grecian lines drew tighter around Koritza, Italian base in Albania, Athens asserted. . . . British airmen raided nine Italian bases, including the major Italian naval base of Brindisi. . . . Italians bombed Alexandria. . . . Rome claimed a 29,000-ton British warship was torpedoed in the Mediterranean by an Italian submarine.

## CHRISTIAN CHARITY

IT was a distinguished gathering which the Archbishop of Chicago addressed on November 16 at the annual convention of the National Conference of Catholic Charities. More than seventy Bishops and Archbishops, hundreds of priests and nuns, and some 3,000 of the laity, had gathered to take part in the proceedings of the Conference, held in conjunction with the annual meeting of the Society of St. Vincent de Paul. It was a national gathering, inspired by a genuinely Catholic spirit.

In his opening address, the Archbishop stressed the necessity of "making more fruitful the Christian virtue of charity in the complicated conditions of modern society." It is true that Catholics gladly maintain by far the most extensive works of charity and of social reform, supported by private alms, of any country in the world. We may thank God humbly for what we have been permitted to do in aid of our suffering brethren, Catholic and non-Catholic alike, but it has become abundantly evident within the last decade that much destitution is beyond the reach of private charitable societies. To provide for what cannot be done by private effort is manifestly, as Leo XIII taught, the duty of the civil authority, and it is to the credit of the American people that they have responded generously. Organizations for relief are now found in all the States, and their annual budgets total millions of dollars.

Unfortunately, one of the unintended effects of this generosity is the creation of a public opinion which holds that the task of affording relief to the needy is primarily the duty of the civil authority, and that private agencies operate only by permission of the state. It was against this secularistic view that the Archbishop issued his warning. Following the teaching of Leo XIII, he observed that the state's duty is to encourage private institutes of charity, "and to supplement their work as far as necessary by public expenditure." Private associations not only relieve suffering, but are a positive benefit to those citizens who support them, and to the state itself. It is the grateful duty of Catholics to maintain unimpaired Catholic ideals of charity in every community, cooperating as far as may be possible with the works of relief supported by public funds. But they should never forget that they, as Catholics, can bring to the work of relief the spirit of Christ, Who had compassion upon the multitudes.

Cooperation may at times present difficulties, and in some alleged works of relief, Catholics can have no part. We are still old-fashioned enough to believe in large families; we do not admit that devices which encourage escape from duty can benefit either the individual or the state; and we do not consider poverty, or even destitution, the greatest of all evils. We wish to work with all in making this a happier world, but our first aim is to make it holier. For the greatest of all Teachers has bidden us seek first the Kingdom of God and His justice.

# EDITOR

## CATHOLIC UNIVERSITY DAY

BY direction of the Holy Father, the First Sunday in Advent is designated "Catholic University Day." This designation did not originate with His Holiness, Pius XII. In asking Catholics in the United States to mark this Sunday by a contribution to the Catholic University, the Pontiff has followed the example set by his Predecessors from the time of Leo XIII. In the parish and secondary schools, we have erected a monument to the glory of God unequalled in any part of the world. It is but fitting, then, that we crown the work by generously supporting this Pontifical University.

# NAUGHTY

SOME fifteen years ago, this Review made a suggestion to President Green, of the American Federation of Labor. After a few letters had been exchanged, President Green flew into a high dudgeon, and on landing, broke off the correspondence.

The report of the executive committee of the A.F. of L. in session at New Orleans, indicates that Mr. Green has not changed his mind about our suggestion. It also indicates that he has learned little or nothing in the past fifteen years about the necessity of keeping his affiliated unions clean. Our original suggestion was, simply, that, after due warning, the executive committee of the A.F. of L. publicly disavow all affiliates in which the officers were ex-convicts, or men known to be engaged in racketeering, and other forms of organized crime.

To this, Mr. Green replied that such disavowal would violate the constitution of the A.F. of L. by infringing upon the right of the affiliates freely to choose their officials. It was then suggested that the constitution might be changed to check unions which oppressed the wage-earner, and made the very concept of organized labor hateful to honest men. At this stage, Mr. Green flew into the dudgeon we have noted, and informed us that our low-grade Neanderthal brain-content would make any further discussion wholly useless.

But this vital issue has not been killed by Mr. Green's refusal to recognize it. It has been revived from time to time in this Review, and, not infrequently, by State and Federal Grand



## THE LABOR BOARD

THE appointment of Dr. Millis to the National Labor Relations Board will, we trust, be followed by salutary reforms. One immediate result was a fairly clean sweep of Board officials and attachés who may be good partisans, but are utterly out of place on a Board conciliatory in nature. It is regrettable that the Board has been attacked by both labor organizations, as well as by employers, but the challenge was provoked by the officials who have now retired. Dr. Millis has distinguished himself as a conciliator, and we wish him all success in his difficult position.

## RIGHT NAUGHTY!

Juries. More recently, Westbrook Pegler settled on Mr. Green like a gadfly, and had the satisfaction of helping to put behind prison bars a grimy company of A.F. of L. racketeers. It may also be that attacks by Matthew Woll, John P. Frey, David Dubinsky, and other intelligent members of the A.F. of L. moved the executive committee to release at the New Orleans convention a report, full of sound and fury, signifying cowardice.

We sincerely trust that by the time these lines are in print, the A.F. of L. will have rejected this egregious report. The committee's most daring condemnation of racketeers is a grandmotherly "naughty, naughty!" and will be about as effective. Following the exact lines laid down to us fifteen years ago by Mr. Green, the report exhorts all A.F. of L. affiliates to maintain high moral standards, but contends that the A.F. of L. is powerless to correct the affiliate which is controlled by ex-convicts from Sing Sing and Alcatraz, or by criminals as yet at large. Any attempt at effective correction, it asserts, would be "dictatorial control."

In brief, should a union loot and oppress the wage-earner, and discredit the efforts of decent men to organize labor, the A.F. of L. will stand by with a handkerchief at its streaming eyes, but will continue to recognize the incumbent gang of criminals as a labor union in good standing. The executive committee of the A.F. of L. proves beyond question that the sorest need of organized labor in this country is intelligent leaders.

## THE SECOND WINTER

FOR the people of England this is a winter of bitter suffering, but not of discouragement. After tremendous attacks by air, the horrors of which we at this distance can hardly imagine, the home defense and the people hold out with all the dogged tenacity which has for years been recognized as their outstanding characteristic. Glory cannot be predicated of war, but we can admit without hesitation that the undaunted stand of the British people in this second winter of the war has no parallel in history. The Nazi boast that England would fall shortly after the collapse of the French armies, remains unfulfilled. The morale of England is not broken, and Hitler is still as far from Westminster as he was at the beginning of his campaign.

We still hold to the view, expressed months ago, that England will never know a foreign government, issuing its orders from the capital. Yet as war continues to take its toll in death rained from the air upon thousands of civilians, and in cities leveled to the ground, it would seem that soon there will be little left that is worth fighting for. The opinion has been expressed that should Paris, Berlin, Hamburg, Rome and Athens, meet the fate of Coventry, the inevitable result will be a breakdown of government in England and all over the continent, with Communism moving in to take command.

That opinion represents, perhaps, the worst we have to fear. Undoubtedly, when peace comes, it must be followed by social and economic changes in every country in Europe. As in 1914, so today we are asked to believe that this is not a war over the distribution of power in Europe, but a war to save democracy, and the fact that the prime enemy of Communism, Fascism and Nazism is democracy, gives the pleading a validity which it lacked a quarter of a century ago. Yet, as Mrs. V. M. Crawford writes in the *Christian Democrat* (Oxford) for November: "Probably in no country of Europe have the aims and principles of Christian democracy been slower to gain recognition than in England. . . . To the average English mentality, whether Catholic or otherwise, business is still business, and there is no real connection between Christian principles and the conduct of an industrial or commercial enterprise." In pointing the contrast, Mrs. Crawford views the results of Catholic action in France, Belgium, the Rhineland and Italy, in a light that, to us, at least, is too favorable. The fervor of Catholic leaders in these countries, and their work in spreading the gospel of social justice, cannot, of course, be questioned. But recent events show too clearly that their efforts have been largely frustrated.

Yet it is to the credit of British spokesmen that they frankly acknowledge their past blindness, and press for reform in religious and social conditions as the first of national needs. The war has revealed the fact that, to an even greater extent than in the United States, youth in England is a churchless youth, a youth that knows little or nothing of the

tenets of Christianity, and is disposed to reject those which it knows. Recognizing this appalling fact, public leaders have turned from the old secularized system of education, and demand that provision be made for the teaching of religion in all state-supported schools. Undoubtedly, too, long belated economic reforms must be established, if democracy is to become real democracy, instead of the protective device for property, exercised at the expense of the poor, which it has long been both in Great Britain and in the United States.

No country can be lost whose people recognize their shortcomings, their sins and their crimes, and strive to make reparation. England still has all to fight for. Honor, truth, justice, will ever remain ideals for which free men ought to be willing to lay down their lives. When the world forgets that there are nobler interests than the pursuit of economic power, and higher aims than material prosperity, the fate of civilization has been decided. But Englishmen are certain it is better to be free and hungry, than to live as well-fed slaves in the house of tyrants. In that conviction, they will fight on and, in our belief, live to build a better and a happier England for all the people. This second winter is but the prelude to a brighter spring than they have ever known.

## THE LEGION OF DECENCY

SOME of these days every Hollywood producer will at last get into what he calls his head, the plain fact that the best friend of the industry is the Legion of Decency. Until that day arrives, the Legion will continue to attest its good will by visiting the industry, as may be needed, with the stripes of a faithful friend.

At their meeting this year in Washington, the Hierarchy, speaking through the Episcopal Committee on Motion Pictures, expressed regret that the standards accepted by the industry in 1934, were undergoing deterioration. In their opinion, there is "a partial return to practices against which the voice and the authority of the Catholic Church in the United States vigorously protested" six years ago.

Hence they ask all Catholics, particularly Catholic parents, "to renew their vigilance against the pernicious influence of films which disregard the moral law, and subvert the foundations of Christian society." Further, they recommend that a unit of the Legion of Decency, working in coordination with the national office in New York, be maintained and strengthened in every diocese in the country.

A majority of the producers know that the American people do not want improper films, and least of all, propaganda films which insidiously extol Communistic and other anti-Christian movements. These producers should unite with the Legion to drive purveyors of immorality out of business. The film industry will have trouble enough in weathering the financial storms which threaten. Even if it has no regard for morals, its interest in profits should counsel it to cooperate with the Legion of Decency.

## WATCHING AND PRAYING

MEN, like nations, may be divided into two general classes. Some are foresighted and provident. In time of peace, they prepare for storms, for they have learned by experience that in this vale of tears, sunny days are few. Others live entirely in the present. As long as they can enjoy themselves, they take no thought for the duties which they owe Almighty God, their own souls and their neighbors'. They do not merit the praise bestowed by Our Lord upon those who take no thought for the morrow, for that approval was given earnest souls who, after doing all that they can, put their trust in the fatherly Providence of God.

The Gospel appointed by the Church for the beginning of the ecclesiastical year (Saint Luke, xxi, 25-33) is a condemnation of the careless and improvident. The signs that precede the end of the world and the second coming of the Son of Man, are indeed terrifying, but the lesson which Our Lord wishes us to learn from this Gospel is clearly set forth in the Divine warning, "Take heed to yourselves. . . . Watch ye, therefore, praying at all times, that ye may be accounted worthy to escape all these things that are to come, and to stand before the Son of man." (Saint Luke, xxi, 34, 36.)

Now we do not know with any approximation to a stated time, when the Son of Man shall come "with great power and majesty." The great Day of Judgment may dawn tomorrow. It may not dawn until countless more centuries of sorrow and of suffering have passed over our race. All that we know from the words of Our Lord is that He will again come upon earth to judge all mankind, opening the gates of Heaven to those who have loyally served Him, and condemning to eternal punishment all who having seen and known Him, have deliberately rejected Him. Hence it is sheer loss of time, and worse, to worry and vex ourselves about what will happen to us on the Day of the General Judgment. What ought to occupy our thoughts, and fill us with a salutary fear of God's judgments, is the sentence which would be passed upon us were we called at this very moment to "stand before the Son of man."

Our Lord tells us that men, watching the dread signs that precede the end of the world, shall wither away "for fear and expectation of what shall come upon the whole world." It will be profitable for us to wither away, if we listen to Our Lord's warning, process until tomorrow. We shall find good reason to wither away, if we listen to our Lord's warning, "Take heed to yourselves." We have often sinned, but have we made reparation? What of the good we might have done, but have left undone? What of the temptations we deliberately seek, and the petty sins, which make us a nuisance to our neighbor, but in which we frequently indulge?

These are the things for which we shall be called to account. If we are wise, we will set all in order, not tomorrow, for we may have no tomorrow, but today. "Take heed . . . watch ye . . . praying at all times." These are the meditations which the Saviour of the world sets before us today.



# CORRESPONDENCE

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## PUZZLED

EDITOR: After reading the article by John C. Rawe on the National Catholic Rural Life Conference (AMERICA, November 2), I was puzzled by the following question.

The thesis appeared to be that the growth of "small ownerships in small acreages" was important, even vital, to the existence of democracy in this country. Do proponents of this program believe that a strongly industrialized United States would be unable to maintain itself as a democracy?

The question has more than academic interest to the many Catholics who, as engineers, technicians or industrialists, work daily at the job of producing more goods for more people at less cost.

San Francisco, Calif.

ENEAS D. KANE

## OPPORTUNITY

EDITOR: As the son of a fine type of Irishman who came to America from Galway in 1846, I am by birth and education sympathetic with the Irish Free State. It is most unfortunate that many Americans are greatly confused by the Irish neutrality issue.

The present complex situation presents a rare chance for the Irish authorities to do a little horse trading. Why not grant to England the right to use Irish ports, provided she will agree to do everything necessary to unite the North and South, repeal all obnoxious laws and unfair restrictions, and immediately give Ireland complete protection from German attack? Today Ireland is helpless, and the Germans are ruthless.

It seems to me like a golden opportunity for Ireland to have the wrongs and abuses righted at last.

New York, N. Y.

JOHN C. KELLEY

## FEEDING EUROPE

EDITOR: The heart-rending dilemma pointed out by William M. Agar's letter in AMERICA (November 9) is, I believe, faulty; and a solution, though by no means an easy one, is evident. Mr. Agar argues that the American people, though sympathetic, must either abandon 10,000,000 Europeans in their need as they face famine this Winter—despite our own domestic problem of disposing of excess food—or lend our support to Hitler and his cohorts by actually providing food for him which was intended for the starving populace of conquered nations. He bases his contention on this assumption: "I take it for granted that we agree on the fact that feeding the conquered Europeans is tantamount to giving the best we have of everything to Hitler and his legions."

I do not agree. Despite the problem presented by the moral code of a brigand which guides Hitler, there seems to be a strong possibility of establishing food depots in France, Poland and elsewhere, under the honest administration of leaders of the conquered peoples or of resident Americans which would be relatively unmolested by Hitler and his troops. These last should not be in want; the granaries of Europe are theirs. True, his pledged word is worth nothing, and concordats are merely scraps of paper, but Hitler is guided by utility and may be easily persuaded that conquered millions are of more value to him than the bleached bones of starved millions.

Perhaps Mr. Agar's contention is true, and food supplies will be looted; but if such be the case, the shipments can be stopped. And despite this possibility, Christian charity demands that the matter be carefully but promptly considered and then discreetly attempted. Can we not risk some tons of food to save our national soul?

Spokane, Wash.

FRANCIS J. CURRAN

EDITOR: Various articles in recent numbers of AMERICA have carried the subject of supplying aid to the suffering victims of war in ravaged Europe and nothing has come of it. Possibly others were waiting on the outcome of the election.

Today, one of our young parish ladies is celebrating her Saint's day, and her gift is going to you, her birthday gift for the cause of the poor in Europe. She does not know how to explain that she hopes to start with this small mite a worthwhile drive among Catholics for the needy who look to our Holy Father for aid.

The inspiration was forced on her by the sight of an ambulance donated by Masonic friends to serve in England, one of some 200 ambulances so far put in service at the cost of more than \$1,300 each.

San Antonio, Tex.

J. B. CARBAJAL, S.J.

## TUSKEGEE

EDITOR: For over a half century the Josephite Fathers have devoted their missionary efforts exclusively to the evangelization of the colored in America. The latest development in this apostolate is the dedication by Bishop Toolen of a mission chapel at the famed Tuskegee Institute. The site

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*(The views expressed under "Correspondence" are the views of the writers. Though the Editor publishes them, he may or may not agree with them; just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, and merely tolerates lengthy epistles.)*

of this chapel adjoins the campus, where the heroic statue of Booker T. Washington symbolizes the high aspirations of the race for spiritual progress.

The new chapel promises to exercise a unique influence in the conversion of the colored in America. At Tuskegee Institute are more than 2,000 Negro students from all parts of the United States and from many foreign countries who are destined to become the leaders of their race. Nearby is the U. S. Veterans' Hospital which houses more than 1,800 Negro patients.

Soon, it is hoped, a Newman Club will be established for the students at the Institute. Already marvels of grace are being wrought at the hospital through the daily rounds of the entire institution by the priest.

That this chapel is feeling a long-felt need is clear from the statement of the famous Negro scientist Dr. George U. Carver. This great man, who rose from a slave to the first rank of scientists, said to the priest after the dedication: "Father, I am now willing to cease my labors of fifty years, for Tuskegee Institute is now complete with the glorious presence of the Catholic Church." This from a non-Catholic is high tribute, indeed. Many of the leaders of the race are not only interested in the Church, but are preparing for Baptism through a six-month course of instruction. It is interesting to note that many of the people are clamoring for a Catholic primary school, for they recognize the superiority of Catholic education.

If it were possible, the priest would begin work on a school immediately. Pius XII has said: "In the field of education and religion we know that the Negro people need special care and comfort and are very deserving of it." God knows the advantages of a Catholic school will be the means of leading many at Tuskegee to the gates of Rome.

The Josephite Fathers know that many friends will rally to this glorious cause for God.

Tuskegee, Ala.

LEO FARRAGHER, S.S.J.

## MODERN SAINT

EDITOR: How many people knew that something almost incredible was happening in a house just off Fifth Avenue the other day, a rather pompous house but now made austere by the beauty of the nuns who dwell there. A thanksgiving was being offered for the recent beatification of Philippine Duchesne.

Think of it! Outside taxi cabs sped along the street, some with their radios blaring the latest war news. Andrew Carnegie's great house just opposite could be seen through the windows of the chapel where we laity sat listening to the clergyman give the panegyric. We heard that "a Saint is not born but is made," and the record of cold and hunger and disappointments and seeming failure and tears that made up this blessed one's valiant, and now crowned, life. A modern Saint! A woman who had lived right here in our own country! And we New Yorkers celebrating her triumph!

It made you think somehow of Chesterton's description of the decoration on the old Roman Church of St. Clemente, where the hand of God

emerges from a cloud, and with a crucifix grasped like a sword, strikes the world to new life.

New York, N. Y.

BELLE BREEN

## RETORT IRONIC

EDITOR: Charles Hooper, whose letters to the press I always read because of their originality, has come upon another windmill for his trusty lance. He writes: "One great cause of disunion in the United States is the speaking of foreign tongues, especially in the home, and the hundreds of foreign-language newspapers, periodicals and radio programs. On all sides we hear people jabbering in Italian, German, Polish, Yiddish and fifty other languages. What are they saying to one another? We do not know. Their languages form barriers between them and those who speak the American language."

May I accompany Mr. Hooper with a mildly dissonant counter-point? One great cause of union in the United States is the speaking of one tongue, especially in our universities and legislatures, and the hundreds of American-language newspapers, periodicals and radio programs. On all sides we read and hear people expressing themselves in the American and no other language. What are they saying to one another? We know perfectly. Their language forms a perfect medium and no barrier between them so that they need not use sign language to express the noblest and subtlest of human emotions. "Hail Hooper!" they can all say, with perfect intelligibility. And "God bless America!" with all the sincerity of a disappropriated kulak.

Their common language, far from "militating against a cultural and national unity," on the contrary, enhances the richness of a single, solitary culture that is remarkable chiefly for its strait-laced sterility and inspires all, even Republicans, to exclaim, "Vote for Throttle 'em!" with universal unanimity and charming, non-cacophonous harmony.

"The language used by a people shapes and colors that people's thoughts." Yes, and not only thoughts, but eyes, ears, nose and throat, so that no longer will we have the jaundiced eye of a letter-contributor to the press, rolling in blood-shot frenzy, but all, even Hooper's eyes, a mild, dull, muddy gray.

"We cannot become a united people until we all speak one language." And that language has united us. In our legislatures, although there still are one or two Democrats who do not speak American, we have not a single, dissenting vote. In our universities, we have common consent and no longer, time-wasting, endless speculation and fruitless experimentation. And because of the one language, the students actually understand the professors, too!

"Like-mindedness, affinity and patriotism are thus created, strengthened, and preserved." Anyone who loves Hooper's letter will love this like-mindedness, affinity and chauvinism.

Oh, Mr. Hooper! America is a spacious mansion. It isn't harmed and but slightly discommoded by the "jabbering," and it has its patriots even among those who "jabber."

New Milford, Conn. ANTHONY J. BOMBOLISKI



# LITERATURE AND ARTS

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## TWO MODERN MEN OF GOOD WILL

CHARLES A. BRADY

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IT is a strange fate which has cast upon our shores two men of good will, both fugitives. I say strange fate designedly, for Madame Sigrid Undset, who comes from the pagan North, is a perfect exemplar of the Good Christian, and Monsieur Jules Romains, who writes in the Catholic tongue of France, is a no less perfect avatar of what Rosalind Murray has recently and aptly labelled the Good Pagan. It is not my intention to belabor this contrast any further, except to suggest with Miss Murray that if Madame Undset and Monsieur Romains ever have a chance to debate the fundamental causes of the holocaust now blazing in Europe, Madame Undset might well have the better of the exchange of views, since it was the Good Pagan who, in his eighteenth and nineteenth century form of European gentleman, triumphed over Christian supernaturalism and who, in Miss Murray's figure, by his destruction of spiritual absolutes, let the common enemy of both Christian and Pagan, naked Barbarism, breach the Roman wall reared by the Christian centuries against the coming of the foe.

My purpose is quite otherwise, however. One should be very chary of assigning literary immortality to contemporaries, but there are times in a person's experience when there comes a crawling of the flesh, a prickling in one's thumb of criticism, so that one senses literary greatness in the very marrow of one's bones. Contemporaries felt this importunate compulsion to testify in the case of Dickens. I feel it in the case of Sigrid Undset, and, to a lesser extent, in the instance of Jules Romains. Her immortality, like Dickens', will be an organic thing, and her volumes will go through edition after edition. His may be more academic, more of a museum-piece for the discriminating connoisseur, like Samuel Richardson's or Proust's. But there is greatness, even if of a different sort, in both writers, and I should like to point out a set of passages in each which may almost be termed pivotal in contemporary fiction.

They represent two important and divergent points of view, one the traditional objectivity and individualism that characterizes European fiction from its beginnings with the Greeks, down through the saga-men of Iceland, and the great eighteenth and nineteenth-century novelists, to the work of Sigrid Undset herself; the other a new and revolu-

tionary thing, coinciding in time with the political and economic upheavals of 1848, that finds its origins in Hugo and its foremost contemporary practitioner in the person of Jules Romains. In a sort of novelistic manifesto attached to the first volume, *Le Six Octobre*, of his *The Men of Good Will*, Monsieur Romains defines his subject in the phrase: *le sujet véritable est la société elle-même* (the real subject-matter is society itself), and expressly ranges himself against the old central *individualiste, centrée sur l'individu* (individualist, centered on the individual) concept of the novel. He goes on to say that the sort of novel he envisions calls for the most wide-spread human communion, a limitless fellowship.

That is a pretty hope, of course, and one befitting a son of the Revolution, but a greater critic, and an equally great democrat, G. K. Chesterton, holds that, whatever the problematical future of the novel may be, its greatness in the past rests upon social distinction, even caste, and that its present stature has already been seriously stunted by the collectivist leveling of contemporary society. It was in that work of solid merit, *The Victorian Age in Literature*, that Chesterton wrote on this very point:

The growth of the novel, therefore, must not be too easily called an increase in the interest in humanity. It is an increase in the interest in the things in which men differ; much fuller and finer work had been done before about the things in which they agree. And this intense interest in variety had its bad side as well as its good; it has rather increased social distinctions in a serious and spiritual sense.

Hugh Walpole, writing in the *London Times Literary Supplement* for September 7 of this year, agrees in substance, for he maintains that "the English novel has during the last thirty years been experimenting, as I think, mistakenly, in Marxian philosophy rather than in the lively creation of characters."

And John Galsworthy clinches the point most cogently in the conclusion of the Oxford University *Romanes Lecture* for 1931:

... the last few years have shown a tendency in the novel to forsake individualism for a kind of communism; to abandon the drama of individual character, exhibited under high light and high pressure, in favor of a well-nigh scientific exposition of the species, human being; the feelings, thoughts,

tendencies, foibles, and amenities of *homo* more or less *sapiens* are turned over and over for our inspection with amazing skill and industry, but without any intention to set him on his legs as an individual. The species as a whole has become the novelist's love, or object of detestation, rather than selected specimens of the species. The experiment is extremely interesting. . . . And yet there are certain primary reasons why the creation of individual character as the chief motive and function of the novelist may never be adequately replaced . . . even by these subtle expositions of the generalized human soul.

That passage of Madame Undset to which I referred as a pivotal passage of contemporary fiction is to be found in her latest volume, *Madame Dorthea*. The critics have been inordinately harsh to this new novel, but despite their adverse ukase, it is full of good things. I cannot here number them all, but I must linger for a space on little curly, red-haired, fox-faced Vilhelm, at whom people puffed as if he were a candle. There is here an engaging thing, her generic Scandinavian sympathy for childhood, a faculty she shares with Hans Andersen, Carl Ewald and Bertel Malmberg, as well as her direct and piercingly beautiful sense, not of the grotesqueries, but the clear, unblemished perceptions of adolescence. And it is in Vilhelm's great soliloquy on the spiritual separateness of each individual of mankind, that one comes across an insight greater than Dostoyevsky's.

Little Vilhelm, jolting along on the leather cushions of Sheriff Lunde's fine carriage, muses uncomfortably on the dark hints his drunken tutor, Dabbelsteen, had thrown out about his grandmother and the even darker charges—no less than murder among them—old Madame Aleth had flung, shrieking, at her very head, in the terrible scene which had capped the family council over Tora and himself. And as he muses, he comes of age spiritually, for he realizes, of a sudden, that each mortal soul lives in a private universe of his own, with secret thoughts he keeps hidden even from those nearest and dearest to himself. He had known this terrible fact for a long time now in reference to himself; now it is borne in upon him that it is true even of his own mother.

It was as though he had made the sudden discovery that all human beings were enclosed each in his own invisible shell—invisible, but no less impenetrable for all that. He himself stored up so many things which he had experienced, which he would always remember, and which his mother must never know about. And his mother, his grandmother, the Sheriff there, and everyone else, they had masses and masses of secrets which they hid away within their shells. It was really terrible to think of, for in this way one was always alone in a sense, no matter who might be present.

Now I wish to contrast this passage in the fullest possible sense with one in *Les Pouvoirs*, the tenth volume of Jules Romains' *The Men of Good Will*. Here Pierre Jallez, Parisian student and Romains' mouthpiece, is walking through a Paris faubourg, when he has an almost mystic intuition, not of the separateness, but of the identity of things; he is a part of the very paving stones and they are a part of him; the hurrying crowd takes on a composite personality, of which he is a mote, albeit a fluid

mote. It is Karma; it is Nirvana; it is oblivion. He experiences an utter *disparition totale de la Solitude*. "I am no longer alone," he cries. "No one is any longer alone."

The antithesis is complete between Jallez' Buddhist absorption in things and Vilhelm Thestrup's affirmation of separate responsibility. There is something to be said, of course, for this proletarian species of Wordsworthian pantheism, and I feel that Madame Undset would be the first to admit it. But Christianity is the one world religion, as Thomism is the one world philosophy, which emphasizes separateness, limits. Jallez' cosmos can have a certain sterile nobility about it, but there is no place in it for either tragedy or triumph. No one ever loses, for nothing is worth losing; but one never wins, either.

European fiction took the road back to this dreary *cul de sac* of the closed circle with Goethe's *Faust*. Faust's flaunting of the supernal powers is no Promethean defiance, but mere melodramatic legerdemain, and he pays no penalty for his misdeeds, as the Titans did. In ancient Greece the dice were clogged against you, and that made for pessimism, but this divine despair was not vulgar and it has literary value, at least. In Goethe the dice are clogged for you; the Parliament of Man may impeach the President of the Immortals; and whatever one may feel about the healthiness of the attitude, there is no doubt as to which is the nobler concept, and which vulgar fictioneering of the cheapest and tawdriest variety.

Well, the tide is running against Madame Undset, and with Monsieur Romains. But one might venture the suggestion that it was the Incarnation which made possible the novel, in the first place, by breaking the chain of historic determinism and liberating the personality. The pre-Christian age was the age of slavery; the Christian age the age of freedom; and not the least splendid product of the Christian ethos has been the novel of personality. But upon Monsieur Romains, and those restless Ishmaels in spirit, his fellow novelists, has settled an Eastern incubus, that black pall of the spirit which Belloc foresaw in one blinding flash of vision at the turn of the century, and gave its rightful name—*The Servile State*.

Both writers see the peril and see it clearly; but the Frenchman's solution, a return to the static equilibrium of the eighteenth century, is a solution which *Madame Dorthea* shows signs of rejecting. Is it too much to hope that the beautiful closing words of Monsieur Romains' preface will one day come to have for him a literal meaning, as they do already for Madame Undset, that they will be, in some not inconceivable future, more than a gracious archaic ritual?

The Men of Good Will! An ancient benediction goes searching for them through the multitudes, to recover them. May they, some day or other, once more be assembled together by a "gospel," and find some sure means of recognizing one another, so that this world, of which they are the merit and the salt, may not perish.

At any rate, *Dieu sauve la France*, and *Gud signe Noregs land!*



# BOOKS

## SYMPATHETIC STUDY OF ONE GOOD NEIGHBOR

VENEZUELA. By Henry J. Allen. Doubleday, Doran and Co. \$3.50

THIS "complete and authoritative book on the country, its history and its people" details the economic and social reforms initiated by President Lopez Contreras, successor to the benevolent dictator, Juan Vicente Gomez. He presents an enthusiastic yet measured account of the present regime's efforts to make the transition from absolute rule to self-government. In this he does not play up to popular prejudice by an outright condemnation of dictatorship. He gives credit when due and recounts the undoubted benefits derived from the long dictatorship of Gomez.

It is the present regime, however, which most concerns the author. It has his fullest sympathy as he lays before the reader not only the material treasures of the country: its oil deposits, its as yet undeveloped mineral resources, its abundant agricultural wealth, but also the high-minded humanitarianism of its new leaders. He shares in the optimism of these men faced with the problem of bringing their people true benefits of democracy: economic prosperity, health, schools, and, above all, education in the principles of self-government. Yet his enthusiasm does not prevent him from foreseeing that these well-intentioned reforms, administered by an all-provident state, may result in a paternalism as detrimental to democracy and civic liberty as was the one-man rule of Gomez.

Especially today when all are interested in Latin America as a bulwark of democratic liberty against totalitarian aggression, Mr. Allen's book is of value due to these qualities: it is informative, sympathetic and understanding. The author knows the country about which he is writing; his tone proves his sympathy for the efforts made by the present regime to better the lot of its citizens; his acute observations reveal, too, an awareness of the difficulties that may arise in carrying out these policies due to the character of the people, and the peculiar social and economic problems of the country. His measured enthusiasm and sympathetic understanding should result in the realization by North Americans that the days of exploitation of South America are over, and that today to help South America solve her problems is to help ourselves. "A brother helped by a brother is a walled city!"

However, there is one omission in a book otherwise of merit. It is the failure, in a work that purports to be complete, to give due place to the moral and spiritual forces at work in the regeneration of Venezuela. Cleanliness is but next to godliness; not by bread alone does man live; knowledge is not synonymous with virtue. Unless the Spirit vivify it, Venezuela's regeneration will but produce a fool's paradise.

A. J. OWEN

## THE WISDOM OF TETA LINEK

EMBEZZLED HEAVEN. By Franz Werfel. Translated by Moray Firth. The Viking Press. \$2.50

A RECENT news item states that Franz Werfel has landed in New York, a refugee. Surely, if his books are a mirror reflecting the man, he should be among friends. He is probably best known in this country for his *Forty Days of Musa Dagh*, although many readers hold him

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in higher esteem for his less acclaimed *Hearken Unto the Voice*. The present tale is a lyric compared to these epics, but it is equally a "must" book to all readers of fiction.

The story is told in the first person by "Theo," a friend of the Argan family and a permanent guest at their ancestral estate in Grafenegg, Austria. But the narrator and the Argan family serve but as a setting, a backdrop for the leading lady, Teta Linek, "first class cook" in the Argan household. It is her story. Born in the little village of Hustopic in Moravia, she had come as a fifteen-year-old peasant girl to Vienna. From then until her death, fifty-five years later, she was in service; her post in the Argan family was her seventh and last. She was forty years of age when she conceived that plan which was, in the mind of the author—if we are to judge by the title which he gave to her story—an embezzlement of heaven. You may judge if you think the title accurate. "She would devote all her savings that he (her nephew) might be fed and clothed and pursue his studies until the day when he should celebrate his first Mass. Eventually she hoped to possess in Mojmir (the nephew) a private chaplain who would manifest his immeasurable gratitude and loyalty by reciting innumerable sacred Masses for the repose of her soul."

It would seem harsh, surely, to find fraudulent appropriation here. Rather would it seem to be the scheme of one who is an exception to the general proposition of Our Lord that the children of this world are wiser in their generation than the children of light. At any rate, this plan rules her life for thirty years; its success and its failure form the innermost circle of the story's web.

It is a serious, thoughtful book. The plot pattern is dotted with gemlike little essays on religion and philosophy. The style is such that we relish as we read; and here, incidentally, we must pay that greatest of all compliments to the pseudonymous translator—one would never know that it is a translation. It might be called a Catholic book, but of the matter-of-fact, objective—one might almost say cold-blooded, type; lacking the warmth of devotion which one might desire were the author still a Catholic, but possessing a compensating knowledge of things Catholic. (From this angle, there is one tiny flaw. The form used in the administration of Extreme Unction is not exact; and this Sacrament is mistakenly called Viaticum.) The book is the December selection of the Book-of-the-Month Club and we enthusiastically acclaim the choice. On merit, this may well be the book of the year in the realm of fiction.

ARTHUR J. SHEEHAN

## ANCIENT AND HONORABLE TRADITIONS OF WEST POINT

WHERE THEY HAVE TROD. *The West Point Tradition in American Life*. By Lieut. Col. R. Ernest Dupuy, U. S. A. Frederick A. Stokes Co. \$3

AN America feverishly concentrating upon military preparation will be interested in a history of its great military school, West Point. As early as the Revolutionary War, Washington and his staff realized the necessity of a training school for officers. Though often agitated, such a school was not founded until some years after the death of Washington. Begun in 1802, West Point did not grow in stature until the War of 1812, when the good record of its young officers in the face of a great national unpreparedness brought the institution once more to the attention of the Government.

Sylvanus Thayer, after whom is named an academy in Braintree, Mass., is revered by every cadet as the "Father of West Point." Reared in a military environment, an admirer of Napoleon whom he always remembered as the product of a great military school, he



attended Dartmouth College, and was graduated from West Point in the class of 1808. In 1815, Thayer was sent to Europe, where he arrived just too late to witness Waterloo; but he brought back a good library and a new wealth of military knowledge.

His contribution to West Point cannot be overestimated. At once he established a Spartan discipline, and then labored to create a morale and set up an ideal. To make the Academy democratic he ruled out all financial aid from home. In the classroom he introduced the method of instruction of the Ecole Polytechnique. This consisted in breaking down the classes into small sections, each graded according to the ability of its members, the lowest with a fixed minimum requirement, thus allowing the cadets of the top section to go as far and fast as their talent and stamina would carry them. The system eliminating all pull, substituted merit as a standard and rivalry as a stimulant. In the 122 years of its operation it has produced splendid results. Stephen Leacock wishes that this system of student activity demanding a recitation by every student, every day, in every branch, could be introduced into our secular schools. To the Jesuit, this French method holds a peculiar interest, because it is based on the same principles as are found in the *Ratio Studiorum*. The final test of a school is its alumni. There is in the book a truly remarkable chapter on the contribution made to America in every walk of life by West Point graduates. Happily for our country, the politicians, although making several feeble efforts, never succeeded in seriously mismanaging West Point.

GEORGE T. EBERLE

## SECOND THOUGHTS ON THE GREAT WHITE WAY

BROADWAY IN REVIEW. By John Mason Brown. W. W. Norton and Co. \$2.75

A COLLECTION of almost anything under the sun runs the risk of being uneven in interest, and Mr. Brown's ruminations and second thoughts on the Broadway scene, as viewed from the dramatic editorship of the *New York Post*, is not exceptional in this regard. In justice to the author, however, it may be said that the few lapses of interest are more the result of the unequal quality of the plays reviewed than Mr. Brown's comments on them. He has a bright and witty pen for the most part, and falls into the pontifical jargon of criticism only about as often as his humor is strained to catch topical allusions. When he restricts himself to criticism of players and the playwright's art, the author shows a lively, speculative interest, an understanding of the rules of the game and a nice interpretative power which may serve to illuminate the playgoer's own experience in the contemporary theatre, or stand as a vigorous chronicle of what Mr. Brown considers the most interesting or vital contributions to that theatre.

One may not always agree with the selection or with the measure of praise or blame dealt out, but then a cheerfully modest foreword disarms the indignant reader with a ready disclaimer of infallibility. Certainly there is here a true cross-section of our theatre, tragedy and tinsel, Shakespeare and Sherwood and William Saroyan. There is a chapter on the lunacies of musical comedy as zestfully done, and with almost as much insight, as the diagnosis of Maurice Evans' uncut *Hamlet* or the mutilated Juliet of Hollywood's Scarlett O'Hara.

It is when Mr. Brown gets above or beyond his range that discords are most noticeable. Clever as the critic is, he is merely puffing up verbal bubbles when he describes Providence, along with Fate and Destiny, as "man-made certitudes betraying man's uncertainty." It has an epigrammatic glister to it, that line, but it is merely captive air. The student of cause and effect in drama, who traces a wavering theme back inexorably to an uncertain playwright, apparently suspends that

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logical habit when glancing off theological subjects. He gives too much consequence, also, to Bernard Shaw's cult of the theatre as a religion. The notion would lose its Shavian glitter were he to meditate on the pathetic scene of a dying man calling for a playwright to console his last moments. On the religious state of Ireland, Mr. Brown is equally ill-advised, accepting Paul Vincent Carroll's splanetic thesis in *The White Steed* of a "liberal" priesthood in conflict with a Calvinistic clergy. But then the author has admitted his fallibility, and the points on which he goes astray will be obvious enough for the intelligent reader.

THOMAS J. FITZMORRIS

## BOOKS IN BRIEFER REVIEW

*THE TIDE OF FORTUNE.* By Stefan Zweig. The Viking Press. \$2.75

THE author has chosen twelve points of crisis in the life-history of men who have either seized the flood tide and been carried on to fortune, or have missed their chance, and with its ebb, have ended in the shallows. Very vividly is the story told of the twelve fateful hours through the centuries from Cicero's to President Wilson's.

The sketches are not miniature biographies crowding details into so narrow a scope that the wood is lost in the trees. They are dramatic representations of a turning point in a man's life, and give the reader the experience of living through these hours and watching the all important choice. Thus the stories, short though they are (about twenty pages are devoted to each), have a real value for the reader by enlarging his experiences, and adding new names to the list of those with whom he has shared an hour of intense life. They are written with the verve and clarity, the artistic skill and the sympathetic insight that mark the work of Stephan Zweig at its best.

The figures that move through his pages are as varied as they are vivid. We can live with Cicero in his hour of heroic struggle for liberty, we marvel at the tragic oversight of the open door into Byzantium in 1253, we see Balboa and Handel in their supreme achievements, and follow the pathetic story of the "genius of one night," the author of the *Marseillaise*. We may read of Marshal Grouchy's blunder that gave the final blow to Napoleon at Waterloo, the work of Goethe, Sutter, and Cyrus Field, and the last splendid stories of Captain Scott's heroic quest, Lenin's sealed train and the tragic dilemma of Woodrow Wilson at Versailles. The book marks a new achievement of one of the best prose writers of to-day.

MOTHER MARY LAWRENCE

*PHYSICS AND REALITY.* By Kurt Riezler. Yale University Press. \$2

IN these ten lectures, delivered at an International Congress of Science at Cambridge in the early part of this year, Kurt Riezler speaks through the mouth of Aristotle and thus has the shade of the Stagirite express his views on modern Physics. The method of presentation lends an added unction to an elevated, if not too clear, style.

The first part of the book has Aristotle discussing the impasse that has arisen because of the failure of all attempts to produce an adequate physical and philosophical interpretation of the Quantum theory. He links the failure with the physicist's too limited idea of motion, with a lack of thorough understanding of the little word "is" and finally with the distorted notion, which he attributes to modern scientific investigators, of attempting to explain the world by referring everything to an "anonymous observer and his pointer readings."

The central idea of the second half of the book may be summed up by the statement that in science as well as in philosophy you should not and can not separate



nature from man. This idea is then developed through the metaphysics of Aristotle. The concept of "Being" and its unity is treated, followed by an exposition of the Aristotelian notion of substance, act and potency, motion and time. In the chapter on "The One and the Many" the doctrine of hylomorphism is skirted rather than explained, and the notion of substantial form is carried to extremes. The substantial unity of man and of living beings is emphasized and clearly delineated throughout this latter part, but we look in vain for any discussion which might cast light on the problem of substantial unity and where to find it in the inorganic world.

JOHN S. O'CONOR

**THE CAT'S CRADLE BOOK.** By Sylvia Townsend Warner. The Viking Press. \$2.50

THERE is a certain book-lover who keeps what he calls a "charming" shelf; Mrs. Miniver is there among the more recent arrivals, rubbing her Yardley-scented cheek against such older settled residents as *Kai Lung*, the perpetual week-enders of Saki, and the *Dolly Dialogues* of Anthony Hope. *The Cat's Cradle Book* belongs on that shelf. After a certain *jeu d'esprit* of the 1920's, Mr. Fortune's Maggot, one has grown accustomed to expecting verbal felicities from Sylvia Townsend Warner, and admirers of her crotchety clergyman who taught Euclid to his only convert on the smooth-packed sand of a tropical isle, will not be disappointed in these folk-tales of the cat tribe, as narrated by a motley assortment of cat mothers to their sleepy kittens. It is a stroke of genius on the author's part to make the principal narrator one Mrs. O'Toady, "a shanachie," as Mrs. Warner enthusiastically terms her, and a "mother," to boot, her owner tenderly adds.

Some unkind caviller might point out that there is more sensibility than sense about the tales themselves, and it is true that despite their ironical dexterity, they belie the promise of the introduction, which will probably become an anthology piece for ailurophils. A fabulist has a certain duty, and Mrs. Warner's satiric shafts strike a little at random, so that we get neither Disney's sheer playfulness nor Thurber's mordant point. But the present reviewer is not a caviller in the face of such delightful jests as *The Castle of Carabas*, wherein one learns of the infamous ingratitude of the Miller's son toward his spurred and booted cat. CHARLES A. BRADY

**THE WAVE OF THE FUTURE.** By Anne Morrow Lindbergh. Harcourt, Brace and Co. \$1

IN this short but admirable book Mrs. Lindbergh has proved that she is a woman who really thinks, that she has a knowledge and appreciation of history, and that she is not content with superficial facts or opinions but looks beyond them to fundamental principles of thought and action. She poses for our consideration two main questions: first, what is the cause of Fascism, Communism and Nazism?; and second, how can we keep the United States of America from becoming victim of these movements with all their attendant evils and tragedies?

The answers to these questions are suggested, not laid down with that dead certainty which springs from the arrogant egotism of those who think they know all the answers. The first suggestion is that these movements are caused in some measure by "our great material advance at the expense of our moral and spiritual one," and the second, that we can best protect ourselves from them by applying "to reform at home the same spirit the nations abroad are applying to war." Mrs. Lindbergh believes that if we will recognize decay, weakness, irresponsibility, smugness and selfishness where they are undermining and even destroying our way of life, we may bring about by peaceful reform in our country that increase in spirit and moral vigor which is the only real and abiding security against revolution and war.

This is a book which really deserves the careful, intelligent, X-ray reading advised by Mortimer Adler in his *How to Read a Book*.

MARY L. DUNN

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## THEATRE

**GLAMOUR PREFERRED.** The third of the Hollywood comedies presented to New York in the past month or so is with us.

Written by Florence Ryerson and Colin Clements, put on by Brock Pemberton at the Booth Theatre, and directed by the indefatigable and often inspired Antoinette Perry, it is at least comparatively free from the bitterness that marked its predecessors. There seems to be something in the atmosphere of Hollywood studios that sours an author's point of view. It might easily be his experiences during rehearsals, or his knowledge that he is merely an humble author, vainly trying to wing his way among the stars. There are authors walking Broadway today who will swear they aged ten years in ten weeks in Hollywood. But all this is their affair. The public's sole interest in it is its influence on Hollywood plays.

*Glamour Preferred*, and you will kindly spell it with a "u," it seems to me, gives a broader picture than its predecessors gave us of Hollywood studios and domestic life. It reveals both with a frankness that is at times highly objectionable, and its points are always overemphasized. It has innumerable vulgarities. But it is often interesting, and fairly plausible. Also, it contains at least one scene—subtle, delicate, admirably written, and equally well acted by Flora Campbell and Robert Craven.

The plot is far from novel. It shows us the domestic and marital situation of the wife of a Hollywood star, and her efforts to hold him against the competition of wine and other women. In this, as in most of the plays turning on this familiar plot, the husband is not worth holding.

The acting is excellent throughout and many of the lines are bright. Others are very vulgar. Louis Sorin is really very taking in the rôle of Goldwater, a producer who will be easily recognized by picture fans; and Robert Craven's acting of a visiting Englishman is something that will be remembered. Flora Campbell as the wife, and Betty Lawford as the predatory and objectionable rival, handle their rôles admirably. Mr. Glen Langan as the roving husband is pleasant to look at—though trying, I suspect, if around the house too much. The last line and situation of the play should be cut out.

**BEVERLY HILLS.** Written by Lynn Starling and Howard Green, produced at the Fulton Theatre by Lawrence Schwab and Otto Preminger, directed by Preminger, and admirably acted by a company headed by Ilka Chase, Violet Heming and Helen Claire, this Hollywood production would have been a success if the play itself could have held its own in such brilliant company. The acting of the women stars is the best acting possible, and Preminger is one of the ablest directors now in our theatre. But the little comedy is a trifle.

Even in the small plot there is confusion from the beginning. There is the young wife of a screen writer, trying to secure for him the screen authorship of a successful book. She is Helen Clair, and charming. There is the vampire (Violet Heming), who acts the part beautifully, and yet cannot bring it to life because there is no life in it. There is the malicious woman friend, (Ilka Chase) making as much mischief as she can, and she can make plenty.

This is the trouble with *Beverly Hills*. All the characters, all the situations, are "old stuff." And if there is anything a heart-heavy public wants at this time, it is something new. It is getting nervous exhaustion from reading the newspapers; it is agonizing over its friends abroad.

All of which means that the New York public is getting a bit tired of the New York theatre. That's serious— isn't it?  
 ELIZABETH JORDAN



# FILMS

**FANTASIA.** After the soft impeachment of centuries, the mouse has justified itself by laboring to bring forth a mountainous achievement in motion picture art. It is appropriate that Mickey Mouse should himself take a bow in this remarkable new medium which Walt Disney has built on the proceeds of innumerable short features. The film leaves one no yardstick to measure its excellence, and it is certain not to start a Hollywood cycle. The improvement in recording, especially of music, will eventually pass into the technical treasury of the screen, but only Disney, aided by Leopold Stokowski, could produce such a skilful and imaginative blend of music and suggestive fantasy. The music, recorded by a revolutionary process of sifting and arrangement, runs from such absolute music as the Bach *Toccata and Fugue* to Dukas' *Sorcerer's Apprentice*, a typical program piece, from Mussorgsky's sinister *Night on Bald Mountain* to Schubert's serene *Ave Maria*. It is a foregone conclusion, of course, that the interpretation of the music by Mr. Stokowski and through Disney's animated creations will not please everyone, and one or two instances might be cited, as with Stravinsky, where interpretation approaches bowdlerization. But the over-all impression of the film concert is that of a great task, splendidly conceived and executed with a necessary minimum of flaws. Despite all previous association of Mr. Disney and youthful audiences, this is a production demanding a certain amount of maturity for its unrivalled effect. (Walt Disney, Inc.)

**BITTERSWEET.** It is a traditional right of all musical comedy books to be puerile and to serve only as unworthy cues for worthy melodies. One would expect something better from the happy combination of composer and librettist in Noel Coward. Unfortunately, however, there are touches in the story and lyrics which are not merely adult but decadent. W. S. Van Dyke has done the usual by emphasizing the music rather than the thin action involving the marriage of a young lady facing a luxurious future to an impoverished singing teacher. Both find work in a Viennese cafe, but an unwelcome admirer kills the singer's husband in a duel, and she goes on to produce his operetta as a musical memorial. Jeanette MacDonald and Nelson Eddy share the music, and give it every advantage, so that adults who can discount its few lapses from propriety will find it satisfactory on that score. (MGM)

**REMEDY FOR RICHES.** The good Dr. Christian, of radio fame, provides the cure for his folksy neighbors, who try to get rich quick in an oil scheme, by exposing the promoter as a crook. The harshness of the remedy is somewhat relieved by the large doses of philosophical soothing-syrup, and this minor film's slight effectiveness is practically nullified by broad characterization and the slow pace of the direction. Jean Hersholt is a bundle of sentiment but Edgar Kennedy provides some welcome comedy. This is for the family. (RKO)

**SEVEN SINNERS.** It goes without saying that the appeal of this rowdy comedy is not to the intellect, with Marlene Dietrich cast in a characteristic rôle demanding one part acting and two parts exhibitionism. The tropical troublemaker, who is invited to take her singing talents to one place after another because of the attendant over-enthusiasm, is played with brash directness, and John Wayne, Broderick Crawford, Mischa Auer and Oscar Homolka add little to an expectedly lurid story. Both Miss Dietrich and this borderline type of comedy are, by contradiction, eloquent of the screen's progress. (Universal)

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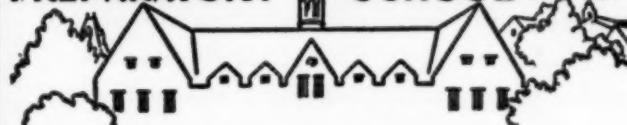
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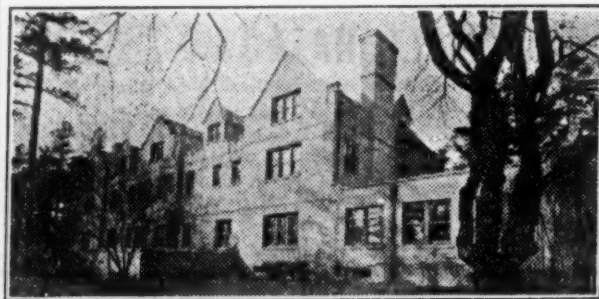
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CORNELL and Dartmouth were in the last few seconds of their annual football game with the score 3 to 0 in favor of Dartmouth. Following an incompleting Cornell fourth-down pass into the end zone, the referee, instead of awarding the ball to the Dartmouths, gave it to the Cornells for an illegal fifth down. On this fifth down, they made a touchdown as the game ended. After the final gun, the scoreboard stood Cornell 7, Dartmouth 3. People leaving the stands after the game thought Cornell had won. . . . A tempestuous hullabaloo, threatening national unity, was raised over the decision. Laboratory tests on movies and charts of the game were assiduously studied, and eventually the referee courageously admitted he was in error. Sportsmanlike, Cornell conceded defeat and Dartmouth won the game two days after it was over, the final verdict reading, Dartmouth 3, Cornell 0. . . .

This Cornell-Dartmouth game of football presents points of similarity, in miniature, with the much rougher game of life. . . . One wrong decision in this gridiron contest threatened, for a time, to spread bitterness and discord among followers of the two teams. . . . In the battle of life one wrong decision frequently splits great sections of mankind apart. . . . Wrong decisions in the game of life are deadlier, more far-reaching, more permanent in their effects than wrong decisions on the gridiron. . . . The wrong decision made by Luther is still spreading havoc around the world. . . . The wrong decision made by Karl Marx brought death and spiritual ruin to millions. . . . The wrong decision being promoted by the planned-parenthood people is denying the right to life, the chance for Heaven to millions of potential human beings. . . .

There are other aspects of similarity. . . . In the battle of life, as in the Cornell-Dartmouth game, the apparent losers are frequently the winners and vice versa. St. Peter keeps a scoreboard of his own which operates on a somewhat different system from that regulating mundane scoreboards. He has his own referees who ignore the decisions being made on earth and make their own based on their own rule books. The mundane rule book might be described as St. Peter's rule book in reverse. . . . These officials of St. Peter are closer to every play than the referees below. They don't miss a thing. . . . Many a despised old scrub-woman would be very much surprised if she could see the number of thrilling long runs and touchdowns appearing to her credit on St. Peter's scoreboard, and many a great leader would be very much surprised (in the opposite direction) if he could see the number of penalties for excessive roughing being called against him by St. Peter's referees. . . . The numerals on St. Peter's scoreboard are usually at wide variance with the numerals on the scoreboards below. . . . The final Cornell-Dartmouth score was not revealed until two days after the game was over. . . . On the Cross, Our Lord seemed to be the loser. On Easter Day the real score was put up, showing He was the winner. . . . Since then, Christ frequently has appeared to be the loser. On many occasions, a century or so has passed before the final score came in, revealing He had scored another victory. . . . Today the scoreboard in Russia puts Joe Stalin ahead in his battle with Christ. In Germany, Adolf is penalizing the Church. In Mexico, Cárdenas is allowing fifth-downs galore to the anti-Christian team. . . . The final score in these contests may not come in during this generation. . . . But some bright day in the World of Tomorrow the scoreboard will show that Joe, Adolf, Cárdenas have joined Nero, Trajan, Julian the Apostate in the ranks of the defeated and that Christ has continued His unbroken, two-thousand-year winning streak.

THE PARADER



## BOOK SURVEY SECTION

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# AMERICA

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## AMERICAN BIOGRAPHY

OF the biographies before me three are of Catholics. That is encouraging, but any of us can easily suggest subjects for half a dozen others. When are we to have another masterpiece of biography from Monsignor Guilday in a life of Bishop Hughes? Will someone give us a critical life of Spalding, one of the earliest—if not the first—of Americans to take a degree in theology at the Propaganda, after a public "Grand Act," and later Bishop of Louisville, and Archbishop of Baltimore? Has Stephen Badin, the first man to be ordained priest in the United States, been forgotten? Then there is Benedict Joseph Fenwick, S.J., who roved from diocese to diocese more than a century ago, a sort of ecclesiastical "trouble-fixer," always on hand when some difficult case had to be smoothed out. There was little that went on in the Church in this country that he did not know, and after a singularly useful life as educator, missionary and Administrator of the Diocese of New York, he died as Bishop of Boston. No doubt, he will figure in the forthcoming history of the Archdiocese of Boston which the Rev. Robert H. Lord has in hand.

But to take what we have in current Catholic biography, the most important is *The Life and Work of Prince Demetrius Gallitzin* (Longmans. \$2.50) translated from the German work of Peter Henry Lemcke by the Rev. Joseph C. Plumpe. Some weeks ago, I asked a young Catholic college graduate if he would be interested in this biography. "Gallitzin?" he inquired. "I don't believe I have ever heard of him." When I added, to stir his recollection, that Gallitzin was a Russian Prince, a convert to the Church, the first to receive the three major orders in this country, the writer of valuable apologetic works, and the pioneer priest of the Alleghenies, I was met with courteous murmurs of assent, but with no intelligent response. I am inclined to agree with my old friend, Thomas F. Meehan, the historian, that our young people know little about the history of the Church in this country, and care less.

Lemcke's biography is interesting not only as a life of Gallitzin, but for his quaint and sometimes "salty" comments on the American scene as he saw

it a century ago. One is never at a loss to know what this gnarled and knotty old missionary, whose priestly life in this country lasted just short of half a century, approved and, especially, what he disapproved. A convert like Gallitzin, he was ordained in Germany, and came to this country in 1834, to be affiliated with the Diocese of Philadelphia. In the autumn of that year, he met Gallitzin, and remained with him as helper on the missions until the death of the famous Prince-priest on May 6, 1840, when he succeeded Gallitzin as pastor at Loretto.

He at once began to collect materials for Gallitzin's biography. He interviewed men and women who had known Gallitzin for years, and noted down what they told him, and in an old chest in Gallitzin's house, he came upon a huge mass of documents, clippings and letters. The Prince-priest had apparently kept everything for a period of more than fifty years, "all in merry confusion, beginning with the memoirs of his mother, the Princess, to the last bill from his tailor." Among these papers, it would appear, were letters from royal and semi-royal personages, from prominent ecclesiastics in Germany and the United States, from statesmen,



here and abroad, among them, Henry Clay. Precisely what the chest contained, or on what principle Lemcke made his selections, we can never know. On a trip to Europe in 1859 to arrange for the publication of the biography, he took the papers with him, and, comments Father Plumpe, "unfortunately the fate of the mass of documents he took with him for this purpose has remained a mystery ever since."

The biography, with the sub-title, "A Contribution to the History of the Catholic Missions in North America," was finally published at Muenster in 1861. Less than forty years later, it had become a rare book, and after investigation Father Plumpe was able to find only four copies in this country. Its value as a source book was at once perceived, and Miss Sarah M. Brownson, daughter of Orestes, made use of it in her biography of Gallitzin, published some seventy years ago.

In connection with Father Plumpe's translation of Lemcke, attention should be called to *Gallitzin's Letters* (The Angelmodde Press, Loretto, Pa. \$3), edited by Grace Murphy. The title is somewhat misleading, for the book is a collection of six of Gallitzin's controversial tracts, each published originally as a "Letter." The tracts show Gallitzin's mastery of English, unusual in one who began to study the language in adult life, and are valuable both for their apologetic content and for the light they throw on religious controversy, as it was conducted in this country a century ago.

Our second Catholic biography, *In Winter We Flourish* (Longmans. \$3.50) by Anna Shannon McAllister, is the story of a heroine of charity, Sarah Worthington King Peter. Her name is remembered and revered in Cincinnati, and Mrs. McAllister's biography will introduce her, "a model of Catholic lay action" to a larger circle. Born in 1800, the daughter of Thomas Worthington, Governor of Ohio, and Senator from that State, she died in 1877. Twice married and twice widowed, after the death of her second husband in 1853, her mind began to turn to the Church, and in 1855, she was received at Rome, after instruction by the famous Mermillod. Her remaining years were devoted to works of charity and relief. In 1862, she volunteered as a war nurse, and accompanied the Sisters of Charity to Grant's army at Pittsburg Landing. She was instrumental in making foundations in Cincinnati of the Sisters of the Good Shepherd, the Sisters of Mercy, the Little Sisters of the Poor, and the Sisters of the Poor of St. Francis. When her own ample funds, which she distributed to every Catholic cause, ran short, she did not hesitate to beg, and on one occasion went through Europe, which she had once toured as a lady of wealth and position, to ask for alms.

Nearer to our own day are the events chronicled and criticized in *Western Democrat* (Wilfred Funk. \$3.50) the autobiography of the late Arthur Mullen. Born in 1873, Arthur Mullen's public life extended over a period of nearly fifty years. When in 1938, Loyola University, in Chicago, conferred upon him the honorary degree of Doctor of Laws, the Dean could write a citation in which plain

truth, an element often lacking in such documents, was set forth clearly. The battles of which Arthur Mullen was proudest were proclaimed, for they were battles for "civic, personal and religious liberty." With an egoism that is charming because it represents the truth, Mullen refers again and again to the case he won in the Supreme Court in 1923 which has become famous as *Meyer vs. Nebraska*. This ruling was cited as the precedent when the Oregon school law came before the Supreme Court in the following year, and was decided on the principles for which Mullen had contended in the Nebraska language law case. It is due to Arthur Mullen, undoubtedly, that the fierce storm of bigotry, directed against the right of Catholics to maintain schools for their children, was dissipated.

Mullen was a leader in the Democratic party for many years, and his comments on public figures from the 'nineties to our own time, are keen and revealing. In fact, they are so revealing that publication of this volume, originally announced for November 1, was deferred until after the election. Witty, amusing, and kindly, *Western Democrat* is one of the most fascinating books of the year.

At this point, my list of Catholic biographies ends. *George Washington* (Oxford. \$10) in two volumes, by Nathaniel Wright Stephenson and Waldo Hilary Dunn, I reviewed at length in *AMERICA* for April 13, 1940. No more need here be added to the conclusion I there set forth that in these volumes we have, on the whole, the most satisfactory biography of Washington. The authors are neither debunkers nor panegyrists, but sober historians. Carl Sandburg's *Abraham Lincoln: The War Years* (Harcourt Brace. \$20) is a four-volume set that all students of Lincoln will read, and which a majority of our historical scholars have welcomed. I ventured some notes of dissent in a review published in these pages on February 10, 1940, and while I still hold to the opinions there expressed, I am ready to admit that the work has great merits. In the line of Lincolnia, I also note *Abraham Lincoln* (Little, Brown. \$2) a "biography in pictures, *The Mad Booths of Maryland* (Bobbs-Merrill. \$3.75) by Stanley Kimmel, which contains a mass of miscellaneous and interesting, but not highly important, data on John Wilkes Booth, and *In the Shadows of Lincoln's Death* (Funk. \$3) by Otto Eisenschiml. The last volume contains an excellent study of Mrs. Surratt.

Nicholas Murray Butler issues the second volume of his autobiography, *Across the Busy Years* (Scribner's. \$3.75) and in it we are introduced to great persons, here and abroad. Among them are the Kaiser, Lloyd George, Mussolini, Pius XI, and a host of educators, statesmen, and political leaders. For many years Dr. Butler has been a figure of influence, yet one who has usually found himself with the minority. In few places are his educational ideals held in lower esteem than in Columbia, his own University, and his position as a director of the Carnegie Institute for International Peace must be at the moment a source of concern to him.

A biography which, eagerly expected, did not quite fulfil expectations is *The Life and Times of*



*William Howard Taft* (Farrar and Rinehart. \$7.50), in two volumes, by Henry F. Pringle. The canny editor headed my review which appeared in these pages on November 25, 1939, with the title "A man who was almost great." Yet the world needs men who work hard and work well, even though they never attain greatness. Taft's life was singularly useful, not only for his labors in various public offices, but for the sane commonsense of his public utterances.

Other works of smaller compass, yet worthy of mention, are *America's Old Masters* (Viking. \$3.70) by James T. Flexner, containing biographies of West, Copley, Peale and Gilbert Stuart; *Margaret Fuller* (Viking. \$3.50) by Mason Wade; *William Penn as Social Philosopher* (Columbia. \$3.50) by E. C. O. Beatty; *I Married Adventure* (Lippincott. \$3.50) by Osa Johnson; *Diplomatically Speaking* (Little, Brown. \$3.50) by Lloyd C. Griscom; *The Confessions of an Individualist* (Macmillan. \$3) by William Henry Chamberlain; *A Goodly Fellowship* (Macmillan. \$2.50) by Mary Ellen Chase; *Happy Days* (Knopf. \$2.75) by Henry Mencken; *Ethan Allen* (Macmillan. \$2.50) by Stewart H. Holbrook; and *Country Squire in the White House* (Doubleday, Doran. \$1) by John T. Flynn.

PAUL L. BLAKELY, S.J.

## GENERAL BIOGRAPHY



A MIND of today seeking to find contact with a mind of a long-ago yesterday,—that is the biographer. A person pursues the great one of another age through books, through personal letters and official documents, through the judgments of his own mind. He takes the great one apart, trying to find the soul, the reason, trying to measure the rightness and the wrongness, to estimate the height and the power. Then he puts his great one together again, and sets him in his own times and contrasts him with his contemporaries. The work, thus done, is nicely placed upon the platter for the critics, the scholars, the readers.

The first platter contains the juicy morsel of the daughter of Anne Boleyn and Henry VIII. *Queen Elizabeth* (Bruce. \$4), by Theodore Maynard, is not a new subject in biography. But she is a tantalizing one. Good Queen Bess to her parasites, in life and literature, Bloody Bess to her victims and honest historians, she can best be rated as an abnormality on a throne. Mr. Maynard tells all that may be said of her, as others have done, but he places his stress differently. He keeps her always in the middle of the stage, but he sets her times and the country swirling around her.

Now is passed up the elder sister of Elizabeth, the legitimate daughter of Katherine of Aragon and Henry VIII. Mary Tudor has been treated

venomously by the Protestant critics of the past four centuries. But the Catholic historians tell a far different story. H. F. M. Prescott, in *A Spanish Tudor* (Columbia. \$5), finds Queen Mary a much misunderstood person. Mary was honest, loyal and courageous, in herself. She was pious and tender, as a woman. But she happened to be placed on a throne that was rocked by religious racketeers and politicians. She was not the monster English historians have made her; she was merely a woman who was what a woman never should be, the Queen of a realm.

The present reigning house of England stems from Hanover. It has, through the generations, become English enough to win the loyalties of the Empire. Caroline of Anspach married George Augustus of Hanover. Then, when the Stuarts were suspected of being too Catholic in their intentions, they were cut off from the throne in favor of the Teutons. The wife of the second George is treated sympathetically, though that is difficult, by Peter Quennell in *Caroline of England. An Augustan Portrait* (Viking. \$3.75). Another Caroline was the wife of George IV. She was imported from Brunswick to be the legal, first-cousin wife of the Prince of Wales. Her tragedy was, no doubt, pitiable, but Howard Coxe, in his *Stranger in the House* (Grey-stone. \$2.50), gives, on his own admission, a "frivolous" turn to the royal doings.

George IV was already married before he went through the state ceremony with Caroline, asserts Shane Leslie in his *Mrs. Fitzherbert* (Benziger. \$4). Mrs. Fitzherbert was much maligned in her day, and since. She was a Catholic, twice married before she went before the Anglican parson with the Prince of Wales. She refused to be a mistress, and so became a wife, according to Mr. Leslie. As a descendant of Mrs. Fitzherbert's adopted daughter, he is expected to make a strong case. But it seems to this surveyor that he has proved his points.

Still another study of the Hanoverian Kings of England comes from J. C. Long in *Mr. Pitt and America's Birthright* (Stokes. \$3.50). William Pitt baited George II, both when he was in power and when he was in a weak opposition. He lost, and apparently the cause of the American Colonies was lost in England, but won over here.

The year brought another book on *Richelieu* (Oxford. \$3.75). Written in German by Carl J. Burckhardt, once High Commissioner of Danzig, it was translated by Edwin and Willa Muir, abridged, and stripped of its scholarly apparatus. It is not a final book on the man. It was intended as a monograph on Richelieu, but the Cardinal gets lost in the other characters, the intrigues, the wars. The Cardinal wanted to save France, wanted to make Europe French, so like a German of our day.



And this brings us to another Churchman, the one over whom we are expected to blush deeply. But Orestes Ferrara has come to our aid; he asks, why blush any longer? In 1924, Msgr. Peter de Roo published five volumes of reconstruction, books to be used for writing a book. But a horde of mud-slingers and poison-shooters had already turned a Pope with faults into a devil incarnate. In *The Borgia Pope, Alexander the Sixth* (Sheed and Ward. \$3.50) Mr. Ferrara applies all the cleansing formulas and garbage-collecting machinery of modern scholarship to Alexander's memory. Some spots he cannot disinfect. But on the whole, Alexander, the Pope, gleams with a new lustre.

Some time ago, I remember, William Thomas Walsh weighed the idea of doing a book on Alexander. He put it off, for the time being. It would have been a splendid book, as good or better than his *Isabella of Spain*, or his *Philip II*. Currently, he is publishing *Characters of the Inquisition* (Kenedy. \$3). We were supposed to hang our heads in shame over these gentlemen, whenever a head stuffed with false learning assailed us. Professor Walsh went back to the records and now reveals the true and intimate story of the Inquisitors.

Speaking of Mr. Walsh recalls Columbus. One of the best books on him sailed into sight last Spring, *Christopher Columbus* (Macmillan. \$4), by Salvador de Madariaga. It is a vivid account of the man and his four voyages.

Not long after Columbus died, an explorer in the sea of divinity was born. Joseph H. Fichter, S.J., calls him *Man of Spain: A Biography of Francis Suarez* (Macmillan. \$2.50). He is a great theologian, of all times, and an authority who has left his mark on law, even until our own era. By calculation, Suarez wrote an equivalent of 280 normal size books. The twenty-one million written words credited to him during his life-time treated of the most difficult sort of material, strivings to explain the nature of the Divine and the human.

A few volumes on literary figures call for savoring. We have read better books on Charles Lamb than the fictionized and sentimentalized *So Perish the Roses* (Macmillan. \$2.50), by Neil Bell. And George Sand is sacrificed by Felizia Seyd, in her *Romantic Rebel* (Viking. \$3) to "vindicate French Republican tradition and with it the democratic tradition of Europe." Then rises Edward Shanks to show that Rudyard Kipling deserves a lofty place among political philosophers, in his *Rudyard Kipling* (Doubleday, Doran. \$2.50). Mr. Shanks elevates Kipling, too, to the ranks of the great writers. We like Kipling, but only because he gave us lively yarns. The right kind of a literary biography is *Christopher Marlowe* (Oxford. \$4.50), by Frederick S. Boas. One learns something, one is sure of almost everything, and one recognizes the author as a gentleman and a scholar.

Our first bit of drama is melodramatized. Alice Glasgow does plaster on the paint in her *Sheridan of Drury Lane* (Stokes. \$3), but those there are who will like it. *Kean* (Dutton. \$3.50), by Giles Playfair, adds some new details to what was known of the early life of Edmund, and presents some

analytic pictures of his successes and lapses. Otis Skinner titles his biography of Edwin Booth as *The Last Tragedian* (Dodd, Mead. \$3). That is gracious, but we trust not accurate. The volume is based mostly on letters, for, strangely, the facts of Booth's life are not at all known. Laura Benét writes an inspirational story about the plain girl who won all hearts, *Enchanting Jenny Lind* (Dodd, Mead. \$2.50).

Omitting a number of inconsequentials, we come to Hitler, the most biographized man of the times. *Hitler and I* (Houghton, Mifflin. \$2.50) is by Hitler's former partner, Otto Strasser. Around Hitler, Oswald Dutch finds a number of secondaries. These he analyzes in *Hitler's Twelve Apostles* (McBride. \$3). When Hitler is as dead as Napoleon, we should get a good biography of him. But even now, there is a startling contrast to him in *Winston Churchill* (Lippincott Co. \$3), by Rene Kraus. Churchill may make Hitler as dead as Napoleon, and thus prepare him for his biographers.

FRANCIS X. TALBOT

## HAGIOGRAPHY



A MAIDEN from the first Americans, the ones who stood on shore watching the Mayflower immigrants arriving, may become the first native-born American Saint. Her name is Katharine Tekakwitha. All the facts of her life may be learned in *Katharine Tekakwitha, The Lily of the Mohawks* (Fordham University. \$7.50) which contains the official documents covering the introduction of her cause for beatification and canonization. Major credit for the publication of this valuable book and for the advancement of Katharine toward the altar belongs to the Rev. John J. Wynne, S.J., Vice-Postulator of the Cause.

Foundress of our Sisters of Charity and a most important figure of Catholic education in the United States, Mother Seton had an unusually eventful career as wife, mother, nun. *His Dear Persuasion* (Longmans, Green. \$2.50) by Katherine Burton, an arresting example of hagiography, affords an interesting study of a remarkable woman.

A very lovely Lady, who declared: "I am the Immaculate Conception," stood on a rocky niche in full sight of a peasant child and spoke with her. On the spot where the Lady and child conversed, world-arresting miracles began to pour forth. *The Sublime Shepherdess* (Messner. \$2) by Frances Parkinson Keyes, unfolds the life of Saint Bernadette Soubirous of Lourdes. Mrs. Keyes' charming style and felicitous marshaling of material make the book one of the year's outstanding hagiographical contributions. Margaret Gray Blanton, a non-Catholic psychologist, has produced in *Bernadette of Lourdes* (Longmans, Green. \$2.50), a well writ-



ten work which reveals exhaustive research and an utter lack of prejudice. Unfortunately, the book is glaringly deficient in one most important particular. Mrs. Blanton has missed the full play of the supernatural in Saint Bernadette's life.

The horse and wagon of the Little Sisters of the Poor are familiar to millions of Americans. So are the Little Sisters. Few persons, however, know who started that horse and wagon moving around the world. The foundress of the Little Sisters launched the society 101 years ago and then served as a subject in her own institute for thirty-five years. Just five years ago the cause for her canonization was begun. *Jeanne Jugan* (Herde. \$2) by Canon Helleu, translated by Mary Agatha Gray, graphically describes the life of a valiant Breton woman.

Valiant also is the word for Mother Duchesne, trail blazer for the Sacred Heart nuns in the United States. *Blessed Rose Philippine Duchesne* (Longmans, Green. \$1.25) by L. Keppel, furnishes an absorbing biography of this indomitable spiritual genius. *Saint Gemma Galgani* (Bruce. \$2) by the Rt. Rev. Dr. Leo Proserpio, S.J., brings a welcome addition to the biographies of one of the closest imitators of Jesus Crucified in modern times. Adroitly blending novel and biography, Rev. John Louis Bonn, S.J. in *So Falls the Elm Tree* (Macmillan. \$2.50) sculpts in captivating prose the figure of a towering personality, Mother Ann Valencia, who breathed enduring existence into a great hospital.

And now for the gentlemen. In one of the most barbarous martyrdoms ever recorded in Vatican archives, Saint Andrew Bobola, patron Saint of Poland, was tortured to death by Cossacks in 1657. Centuries later the Bolsheviks dragged his body from a Polish church, carried it in derision to a Moscow museum. The hair-raising story of how the body was smuggled out of the Red "paradise" under Father Gallagher's guidance—an adventure thriller in itself—constitutes just one feature of *The Life of Saint Andrew Bobola* (Bruce Humphries. \$1.50) by Louis J. Gallagher, S.J., and Paul V. Donovan.

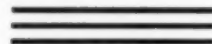
For two hundred and sixty-one years the contribution of the Christian Brothers to Catholic education has been enormous. *John Baptist de la Salle*

(Bruce. \$3) by Martin Dempsey combines, in an exceptionally interesting manner, the life story of the saintly man who founded the Brothers of the Christian Schools with the record of their educational labors throughout the world. The ever fascinating tale of Saint Peter Claver, the friend of slaves, is attractively presented in *Street of the Half-Moon* (Bruce. \$2.75) by Mabel Farnum.

In a popular style for young and old alike, *Merry in God—A Life of Father William Doyle* (Longmans, Green. \$1.20) introduces us to the famous, laughing World War chaplain and martyr of charity. Henry Ghéon in *Saint Vincent Ferrer* (Sheed and Ward. \$2) portrays the great Dominican wonder-worker operating against the colorful fourteenth-century background. Assembling the knights of Saint Francis, *The Poverello's Round Table* (Mission Press) by Sister M. Aquina Barth, O.S.F., narrates briefly the lives of Franciscan Saints and saintly.

JOHN A. TOOMEY

## TODAY'S THOUGHT



THINKING on social and political or educational matters during the year 1940 continues to be an ungrateful task. We are caught between two appalling circumstances. We must think furiously, to find a way out of the present crisis. But so much unpredictable occurs that each day means a new start.

Discussions continued of Clarence Streit's controversial plan for "union now." H. G. Wells, of course, proposed complete collectivization in *The New World Order* (Knopf. \$1.50). Socialism is to be planned for everybody, based on science, the rights of man and "knowledge." But the Catholic Church must be got out of the way. Assuming the victory of the anti-Hitler forces, W. I. Jennings, in *A Federation of Western Europe* (Macmillan. \$2.50) advocates the establishment of a federal union of thirteen states, which would include Germany, chastened and made democratic.

From Catholic sources two books deal in outstanding fashion with the theory of the State and its relation to religion and the Church. Don Luigi Sturzo, former leader of the Popular Party in Italy and Fascism's principal critic from the Christian point of view, tells of the interplay of Church and State through the Christian era in his *Church and State* (Longmans, Green. \$5).

In *Which Way, Democracy?* (Macmillan. \$2) the Rev. Wilfrid Parsons, S.J., former Editor of AMERICA, proposes a complete solution for saving the nation from decay. The essence of his formula is religion and morality. Steeped in a lifelong study of the great Papal utterances, and a firm believer in the Christian concept of democracy, Father Parsons has too wide an experience to oversimplify.



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Pro-New Deal and anti-New Deal economics continue to hold the floor. Stuart Chase's *Idle Money Idle Men* (Harcourt, Brace. \$2) vigorously attacks over-saving and offers six proposals by no means welcome to investment bankers or classical economists. Against the New Deal bombs hurled upon investors' confidence, heavy anti-aircraft guns, however, are trained by research men of the Brookings Institution, which publishes (\$3.50) *Capital Expansion, Employment and Economic Stability* by Moulton, Edwards, Magee and Lewis. The authors look for better times from capital expansion and increasing productivity. The Brookings Institution thesis is followed, in the main, by Prof. Charles E. Carpenter, in his *Private Expansion and Democracy* (Longmans, Green. \$2.50). The two volumes on *Government and Economic Life* by Leverett Lyon, Victor Abramson and Associates (Brookings Institution. \$3.50 each) do not propose specific remedies, but analyze in comprehensive fashion the relationships between American public policy and our economic processes. The purpose of the Trade Agreements Act of 1934 is ably defended by John Day Larkin in *Trade Agreements* (Columbia. \$1). The puzzle of ever recurring business cycles is studied, within a limited inductive area, by the veteran statistician and financial analyst, Leonard P. Ayres, in *Business Cycles* (Macmillan. \$2.75).

The issue of peace and war has raised the question of America's neutrality. That neutrality is impracticable, is the result of a disorganized world society, is the theme of Charles G. Fenwick: *American Neutrality* (New York University. \$2.50). A prudent policy of international cooperation is the proposal of *Isolated America*, by Raymond Leslie Buell (Knopf. \$3). Vigorous pleas for "America First" and keeping out of war are made by twenty-four writers in *Common Sense Neutrality* (Hastings House. \$2). Helen Hill and Herbert Agar argue for flatfooted entrance into the war on Britain's side in *Beyond German Victory* (Reynal and Hitchcock. \$1). William C. Brewer proposes a plan for *Permanent Peace* (Dorrance. \$2.50), through the leaven of Christianity among the nations.

Among the principal books of the year should be mentioned James Brown Scott's *Law, the State and the International Community* (Columbia. Two volumes. \$8.75), which marshals in easy, lucid fashion hundreds of quotations from theologians, philosophers, jurists and educators relative to an international scheme of things based on law and principle, not on mere expediency. The ethical aspects of politics are presented by John A. Ryan and Francis J. Boland in *The Catholic Principles of Politics* (Macmillan. \$3), a revision of the earlier work by Ryan and Millar. Prof. A. N. Holcombe, *The Middle Classes in American Politics* (Harvard. \$2.50), vindicates clearly and logically American principles.

Monsignor Sheen, ever popular, contrasts false with genuine liberty in his *Freedom Under God* (Bruce. \$2.25), and outlines ideas from Pope Pius XII's Encyclical *Summi Pontificatus* in *Whence Come Wars* (Sheed and Ward. \$1.50). Carl Snyder's *Capitalism the Creator* (Macmillan. \$3.75)

accompanied Mr. Willkie on his first trip after nomination, but I doubt if its crass materialism and equally crass ignoring of Christianity could have impressed him. Arguing against capitalism, but equally ignoring the social message of Christianity, leftist Harry F. Ward shows his ancient



partiality for Russia in *Democracy and Social Change* (Modern Age Books. \$2.50). From the same publishers (\$2.50) comes *Economics for the Millions* by (Henry Pratt Fairchild) where economics is used as a smoke-screen for Socialism. Professor Fairchild's *People. The Quantity and Quality of Population* (Holt. \$3) would be an excellent manual did the author not yield to his leaning to birth control. A valuable review of vexed problems of our times is found in the selected opinions of Justice Harlan Fiske Stone: *Public Control of Business* (Howell, Soskin and Co. \$3.50).

Concrete social problems, as well as the fundamental Catholic position on social science, are solidly and practically expounded by Eva J. Ross, Ph.D., in *Fundamental Sociology* (Bruce. \$3). The Rev. Charles P. Bruehl, Ph.D., offers to the busy "layman" *The Pope's Plan for Social Reconstruction* (Devin-Adair. \$3), as shown in *Quadragesimo Anno*. Walter J. Willigan and John J. O'Connor outline for the Catholic student "the direction that social living ought to take" in their *Sociology* (Longmans, Green. \$2). In sharp contrast to the preceding works based upon the philosophy of the ages with its insistence upon the spiritual soul and the rational intellect as the guarantees of human dignity and freedom, is *Human Nature and the Social Order*, by E. L. Thorndike (Macmillan. \$4), which postulates that "man is a physical mass" and derives thought from biological sources. Thrills for single-taxers occur in *Democracy Versus Socialism*, by Max Hirsch (Henry George School of Social Science: New York. \$2); and *The Wagner Act* by John H. Mariano (Hastings House. \$2.50) describes informatively this important legislation.

The Catholic program for rural life received a

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powerful impetus during the year by the publication of *Rural Roads to Security* by Monsignor Liggutti and John C. Rawe, S.J. (Bruce. \$2.75) together with *Agriculture in Modern Life* by Baker, Borsodi and Wilson (Harper. \$3.50) who stress the family economy and decentralism. *Farmers of Tomorrow*, by the Rev. Urban Baer (Monroe Publishing Co., Sparta, Wis. \$2) attacks finance capitalism from the farmer's angle. *Belgian Rural Cooperatives* (Bruce) by Eva J. Ross, describes the history and status of the cooperative system in Belgium; while Mary Ellicott Arnold's *The Story of Tompkinsville* (Cooperative League: New York. 65 cents) gives a direct, practical account, with illustrations, of the workings of the most successful social experiment to date in North America. The same subject is treated by Gerald Richardson in *ABC of Cooperatives* (Longmans, Green. \$2). Students of the Negro and his problems cannot pass over *Negro Youth at the Crossways*, by E. Franklin Frazier (American Council on Education: Washington, D. C. \$3.25).

The ideologies and the state of Germany provide abundant material. Hermann Rauschning's *The Revolution of Nihilism* (Longmans. \$3) sets forth calmly and authoritatively the relentless aims of the Nazi conquerors. Less certitude, but equal attention, was inspired by the same author's impressions of Hitler in *The Voice of Destruction* (Putnam. \$2.75). *Europe and the German Question*, by F. W. Foerster (Sheed and Ward. \$3.50) discussed war guilt and traced the Nazi tradition through the recent history of the German people. Thomas Mann, in *This War* (Knopf. \$1) poured invective on the head of Hitler and found the German people misled by him. Posthumously, G. K. Chesterton in *The End of the Armistice* (Sheed and Ward. \$2) prophesied that Germany and Russia would unite to attack Poland. *War Propaganda and the United States*, by Harold Lavine and James Wechsler (Yale. \$2.75) brought comfort to isolationists, while William Allen White, *Defense for America*, collected opinions as to aiding in this conflict.

The spread of Communism is discussed in contrast with the Church's work for mankind in *The Decline of Nations*, published by Our Sunday Visitor Press, by the Most Rev. John Noll, D.D. (\$1.50) and its companion volume, *Civilization's Builder and Protector* (\$1). Frederick Lewis Allen's *Since Yesterday* (Harper. \$3) ably summarizes the aimless wanderings of our recent decades. Dr. Roy J. Deferrari gathers the views of fourteen distinguished lecturers on *Vital Problems of Catholic Education in the United States* (Catholic University. \$2.75). Invaluable to parents and teachers is Dr. Rudolf Allers' admirable *Character Education in Adolescence* (Wagner. \$1).

Last but not at all least is *The Jesuit in Focus* by AMERICA's former James J. Daly, S.J. (Bruce. \$2.25) which gives a true likeness of a well-known body of education-minded people. Before you start reading any of the aforesaid works, however, you are advised to dive into Mortimer J. Adler's *How to Read a Book* (Simon and Schuster. \$2.50) and become your own reviewer. JOHN LAFARGE



## RECORDS OF THE PAST

LAST year a young woman named Clare Boothe went to Europe to find out about the war. What she saw in the major European capitals in the early months of 1940 is deftly chronicled in *Europe in the Spring* (Knopf. \$2.50). With a dreadful lack of concern, she reported, the French were pinning their faith on the Maginot Line. Miss Boothe was profoundly disturbed; but others were not. W. Somerset Maugham found the French dedicated with grim, complete, unblinking concentration to war. His small book, *France at War* (Doubleday, Doran. \$1) was a best-seller in England, since it told the English people what they wanted most to hear. Nazi tactics had been carefully analyzed in a "Hitler War Edition" of Edgar Ansel Mowrer's hard-hitting *Germany Puts Back the Clock* (Morrow. \$2.50), Elizabeth Wiskemann's *Prologue To War* (Oxford), and Otto D. Tolischus' *They Wanted War* (Reynal and Hitchcock. \$3). Dr. Fritz Sternberg's *From Nazi Sources* (Alliance. \$1.75) had proved conclusively that Hitler could not win.

Apparently fearing another Versailles, Erika and Klaus Mann rushed into print with their *The Other Germany* (Modern Age. \$2.75) to argue that the Allies had declared war only against Hitler and the Nazi clique—not against the victimized and good-hearted German people. John C. de Wilde, David H. Popper and Eunice Clark's *Handbook of the War* (Houghton Mifflin. \$2) supplied a wealth of information on the power and resources of the opposing forces. The issues at stake were carefully explained in Normal Angell's *For What Do We Fight?* (Harpers. \$2.50) and Walter Millis' *Why Europe Fights* (Morrow. \$2.50). Mr. Millis is remembered as the author of *Road to War*, but he failed to maintain the same objectivity in writing about the present struggle. This war, as Mr. Millis viewed it, was different from the last war. The French government published the record of the Quai d'Orsay's vain and mournful diplomatic strivings, to avoid the present war and at the same time save Poland, in *French Yellow Book* (Reynal and Hitchcock. \$2.50). Bumbling Sir Neville Henderson's *Failure of a Mission* (Putnam. \$3) was a not-too-clever lawyer's brief for the failure of the Chamberlain government.

A few discordant notes, of course, were heard from time to time. Arnold Wolfers' excellent *Britain and France Between Two Wars* (Harcourt, Brace. \$3.75) contained an abundance of documentary proof that European democracy had stumbled from one pitfall into another; that there was not a single blunder which it did not commit nor a single opportunity which it did not fail to meet. Bernard Wall's soliloquizing *European Note-Book* (Sheed and Ward. \$2.50) raised certain awkward questions. Why had Europe betrayed the Faith? Could Europe possibly survive without the positive creed which had inspired and moulded its culture?

*The December Choice of the  
Spiritual Book Associates*

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Stanton B. Leeds' *These Rule France* (Bobbs-Merrill, \$3) contained very unflattering portraits of the men who held the destiny of the Third Republic in the palms of their dishonest hands.

There were other depressing overtones. Alma Luise Olson's *Scandinavia: The Background for Neutrality* (Lippincott, \$2.50) stressed the twentieth-century liberalism of the pre-Hitler North, the splendid cooperatives, the high standards of living. Gallant little Finland was eulogized in Toivo Rosvall's *Finland: Land of Heroes* (Dutton, \$2.50) and H. B. Elliston's *Finland Fights* (Little, Brown, \$2.75). The despicable treachery of the Soviets was correctly evaluated in Henry C. Wolfe's *The Imperial Soviets* (Doubleday, Doran, \$2.50). The Kremlin's *Realpolitik*, Mr. Wolfe concluded, "envisaged nothing less than the spectacle of non-Soviet Europe willingly committing suicide to make way for the Soviet Empire." *Stalin's Kampf*, edited by M. R. Werner (Howell, Soskin, \$2.50) gave us a blueprint of Communism in the words of its chief living exponent. As we approach the ultimate showdown, it is well to know with what the showdown has to deal. Hector Bolitho's *Roumania Under King Carol* (Longmans, \$2.75) was a kindly tribute to a country he had found friendly and hospitable. Constancia de la Mora's *In Place of Splendor* (Harcourt, Brace, \$3) lamented the lost Loyalist cause, while Robert Sencourt's *Spain's Ordeal* (Longmans, \$3) summarized in historical fashion the results of the exhausting Spanish civil war.

The answer to why France fell is given in René de Chambrun's soldier's chronicle, *I Saw France Fall* (Morrow, \$2.50), Hamilton Fish Armstrong's historical summary, *Chronology of Failure* (Macmillan, \$1.50), André Maurois' journalistic account, *Tragedy in France* (Harpers, \$2), A. Reithinger's economic study, *Why France Lost the War* (Veritas, \$1.25), and William S. Schlamm's American impressions, *This Second War of Independence* (Dutton, \$2). A mature and timely appraisal of the ineptitude of British foreign and domestic policy, as a contributory factor in France's defeat, is to be found in John F. Kennedy's *Why England Slept* (Funk, \$2). The son of our ambassador at the Court of St. James tells the facts without bitterness or rancor. *Guilty Men*, by "Cato" (Stokes, \$1.50), is a terrific indictment of fifteen prominent British statesmen for serious dereliction of duty.

In the field of general European history, Professor William L. Langer of Harvard has undertaken the herculean task of editing a twenty-volume history, largely a revaluation of some of our judgments of persons and events, of the rise of modern Europe. The first of these volumes, Walter I. Dorn's *Competition for Empire, 1740-1763* (Harpers, \$3.75) merits the highest praise. The treatment is topical—not chronological. Professor Dorn deals with the eighteenth century state structure.

James Truslow Adams has completed his eulogistic but generally dependable epic of the British Empire. The current volume, *Empire on the Seven Seas* (Scribner, \$3.50) carries the narrative forward from 1783 to the present. Stephen Leacock's *The British Empire* (Dodd, Mead, \$2) is a frank

attempt to foster good-will toward Britain's menaced possessions. Mr. Leacock is very much in favor of an unwritten union of Britain and the United States. Clarence K. Streit's blueprint, *Union Now* (Harper, \$2), advocates much the same plan, in more detail.

George Constant's *The Reformation in England Under Edward VI* (Sheed and Ward, \$3) is a continuation of a masterly study of sixteenth-century England, the author's first volume (1935) having dealt with the reign of Henry VIII. Professor Constant has read everything, used everything and checked every date and name with the most industrious accuracy. His work is in the best tradition of the *oeuvre documentée*, which characterizes French scholarship at its best. Special studies include John Shelton Curtiss' *Church and State in Russia* (Columbia University, \$4), William Curt Buthman's royalist *Rise of Integral Nationalism in France* (Columbia University, \$4), David F. Strong's *Austria: Transition from Empire to Republic* (Columbia University, \$4), which deals with the critical period from October, 1918, to March, 1919, James T. Shotwell and Francis Déak's very timely *Turkey at the Straits* (Macmillan, \$2), Octave Aubry's absorbing *The Second Empire* (Lippincott, \$5), and General J. F. C. Fuller's authoritative *Decisive Battles* (Scribners, \$5). In a class by itself is Henry J. James' *German Subs in Yankee Waters: First World War* (Gotham, \$3), a thrilling drama of submarine warfare in the last War.

The Confraternity of Christian Doctrine is sponsoring a series of small, popular books on important topics in the history of Christendom. The first book in this new Christendom series is Marshall W. Baldwin's excellent *Medieval Papacy in Action* (Macmillan, \$1), which surveys one of the most important periods in the history of the Papacy—from the accession of Saint Leo IX in 1049 to the death of Innocent IV in 1254. The second study is *Catholicism and the Progress of Science*, by William M. Agar (Macmillan, \$1). Each succeeding volume in the Christendom series will be written by an expert and will deal with important movements in many lands. James Westfall Thompson's *The Medieval Library* (University of Chicago, \$5) is a fascinating illustration of the way in which medieval students and scholars sought, at whatever cost, to perpetuate culture and learning. The work of the Friars in stimulating the intellectual and political life of fourteenth-century England is treated in masterly style by Aubrey Gwynn, S.J. in *The English Austin Friars in the Time of Wyclif* (Oxford, \$5).

An achievement of an entirely different order is Harold Lamb's *The March of The Barbarians* (Doubleday, Doran, \$4), the martial story of Genghis Khan and his fierce Mongolian battalions. David Goldstein's *Jewish Panorama* (Catholic Campaigners for Christ, \$3) is written with a Christian desire to explain, in an objective way, the Jew and his difficulties. If it is read in the spirit in which it is written, it will help much to dispel anti-Semitism. Dom Ernest Graf, O.S.B., in Volumes XXX, XXXI and XXXII, continues his



able translation of Ludwig von Pastor's monumental *History of the Popes* (Herder. \$5 each). This troubled period embraces the Pontificates of Innocent X, Alexander VII, Clement IX, Clement X, Innocent XI, Alexander VIII and Innocent XII, that is, the years from 1644 to 1700. Kenneth Scott Latourette's *Three Centuries of Advance: 1500-1800* (Harpers. \$3.50) is the third volume of a Protestant history of the spread of Christianity.

There are several interesting publishing trends in the field of American history this year. Felix Riesenbergs stimulating *Pacific Ocean* (Whittlesey House, McGraw-Hill. \$3), for example, is the first of a series of Ocean books. Russell Owen is to write the forthcoming *Antarctic Ocean*. At least three publishers are competing for attention with histories of the various States. The first to appear are Phil Strong's *Hawkeyes* (Dodd, Mead. \$3), a rather rambling account of the people of Iowa; Harlan Hatcher's *Buckeye Country* (Kinsey. \$3.75), a tribute to the people of Ohio; and Burton Rascoe's creditable *Boom State: The Story of Oklahoma* (McBride. \$3). In addition to the Ocean and State series, considerable attention is now being paid to American rivers. Julian Dana's *The Sacramento* (Farrar and Rinehart. \$2.50) is an enthusiastic tale of California's River of Gold, Harry Emerson Wildes' *The Delaware* (Farrar and Rinehart. \$2.50) gives a pleasing and interesting picture of "the most civilized of American rivers," and Clyde Brion Davis' *The Arkansas* (Farrar and Rinehart. \$2.50) is an amusing and informative volume on the territory drained by this great river.

Sectional histories are plentiful this year. In this category is Harold E. Briggs' scholarly *Frontiers of The Northwest* (Appleton-Century. \$5), dealing with the opening of the Dakotas, Montana, Wyoming, and parts of Colorado and Idaho. An authoritative publication on American history by the Stokes Foundation is Dixon Ryan Fox' *Yankees and Yorkers* (New York University. \$4), a collection of eight lectures on colonial New York and New England. James B. Connolly's *The Port of Gloucester* (Doubleday, Doran. \$3) contains sev-

eral yarns which will grip the reader. Connolly has the knack of narration which keeps the salt and wash of the ocean. Each one of the forty-eight essays that make up Cornelius Weygandt's *The Dutch Country* (Appleton-Century. \$4) has something of beauty to give. The refutation of the charge that the Dutch in Pennsylvania are "hard working, saving, stay-at-home, clumsy, plain and mean" is particularly well done. Carlos E. Castañeda's valuable work, *Our Catholic Heritage in Texas, 1519-1936* (Van Boeckmann-Jones) deserves special mention. The fourth volume, published this year, deals specifically with the Spanish missions in the latter part of the eighteenth century.

The four best books in the general field of American history are Thomas A. Bailey's *A Diplomatic History of the American People* (Crofts. \$6), *The Era of the American Revolution: Studies Inscribed to Everts Boutell Greene*, edited by Richard B. Morris (Columbia University. \$3.75), Marcus Lee Hansen's *The Atlantic Migration* (Harvard University. \$3.50), and George T. Davis' *A Navy Second to None* (Harcourt, Brace. \$3.75). Laudatory mention should also be made of *Documents on American Foreign Relations, January, 1938-June, 1939*, edited by S. Shepard Jones and Denys P. Myers (World Peace Foundation. \$3.75). There are many millions of American self-made experts on foreign relations who need this book badly. Dwight C. Miner's *The Fight for the Panama Route* (Columbia University. \$4) is not flattering reading for the chauvinistic American. It recounts our recognition of our diplomatic sins at the turn of the century and our salutary but somewhat tardy repentance. Frances Sergeant Childs' *French Refugee Life in the United States, 1790-1800* (Johns Hopkins University) analyzes a great mass of evidence bearing on this little known American chapter of the French Revolution. Volume XXX of *Historical Records and Studies* (United States Catholic Historical Society) contains a study of the Irish Parliament and the American Revolution by Leo Stock. John MacCormac's *Canada, America's Problem* (Viking. \$2.75) gives a clear account of Canada in the past and the present.

Since situations change so rapidly in the Far East, Robert Aura Smith's *Our Future in Asia* (Viking. \$3) attempts to chart the main streams of our policy in Southeastern Asia, with emphasis on the countries bordering on the South China Sea. Nicol Smith's *Burma Road* (Bobbs-Merrill. \$3.50) is an interesting story, and as Smith is the first foreign civilian who has traveled the Burma Road, his first-hand record has its importance. Ernest O. Hauser's *Shanghai: City for Sale* (Harcourt, Brace. \$3) is an open door to the knowledge of the China of today just as truly as the city of Shanghai proved the open door to the commercial treasures hidden away in the vast expanse beyond the mud of the Whangpoo. Madame Chiang Kai-Shek's *This Is Our China* (Harpers. \$3) is a testament of faith in her country and in her fellow countrymen. Beyond the discouragement of the present, she sees the hope of a strong, unified China.

JOHN J. O'CONNOR



## Books for Christmas



### THIRTY ACRES

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## ABOUT PHILOSOPHY



ONE of the best Catholic works of our times, not only because of its nature but also for the manner in which it is done, is *A Companion to the Summa*, Vol. III, by Walter Farrell, O.P. (Sheed and Ward. \$3.50). The topics treated in this third volume are the particular virtues and the vices opposed to them. Here we have the profoundest theological considerations which have to do with human conduct and the most minute applications to daily life.



Bernard Wall gives a stimulating translation of Maritain's *Science et Sagesse* in *Science and Wisdom* (Scribner's. \$3). Maritain uses the word science in a restricted intermediate sense for a knowledge, which "has to do with the less exalted regions of our understanding." This knowledge of science is opposed by Maritain to the realm of wisdom, which includes "the highest regions of our understanding," abetted and aided by revelation and grace.

In the early part of the book, Maritain traces the attempts at a synthesis of wisdom and science. The achievement of the desired synthesis must be credited to the medieval Scholastics, though prior to that, individuals may have personally achieved it. Beginning with Descartes, we find a divorce of wisdom and science, a denial of all metaphysics.

Of Mortimer J. Adler's *Problems for Thomists* (Sheed and Ward. \$2.50) much good could be said. However, a really adequate solution for the problem of species itself has not been found. Two very distinct questions are not sufficiently kept apart. One is: What is the relation of a true species (logical and ontological) to the individual? The other is: Which are the true species of nature?

The first can hardly be called a problem among modern Scholastics (not merely Thomists). The real problem of species is contained in the second question. But it cannot be solved by *a priori*. The sense-data concerning the problem of species are to be found in our standard works on botany and zoology. Yet the reader will come across few references to them.

*Metaphysics in Modern Times*, by D. W. Gotshalk (University of Chicago Press. \$1.50), is an attempt to reduce all reality to its fewest ultimate principles; postulates that it should conform to fact as well as merely avoid logical contradiction; and keenly analyzes the inadequacies of modern metaphysics since 1637.



The Freudian interpretation of man in terms of the primacy of the body and the hypostasization of sex is not the first travesty of human nature to achieve success, and a scholarly study, from the Catholic standpoint, was a long-felt need of English-speaking Catholics. Dr. Rudolf Allers' *The Successful Error* (Sheed and Ward. \$3) is a worthy fulfilment of that need and a timely one, too, now that Freud's death has become the signal for his glorification by his fanatical followers.

Beginning with a lucid explanation of the basic notions and axioms of the system, Dr. Allers submits these to a shrewd and unsparing logical analysis. This fine book should be required reading in every Catholic college and in study clubs.

Written for study rather than casual reading, *Life's Final Goal*, by H. C. Schuyler (Peter Reilly. \$3), is especially suited to the lay mind already acquainted with the beginnings of philosophy. Seminarians and parish priests will be interested in it as a reference book. The object of this book is man's reasonable service. First, he analyzes Self; next, the world; finally Self again and the Absolute. The last chapter, *I Lift the Veil—Love Alone*, looks to the existence of God as the reasoned conclusion and sufficient explanation of all things.

The excellently printed and attractive *Christianity and Philosophy*, by Etienne Gilson, (Sheed and Ward. \$2) contains five translated chapters of one of the foremost Catholic writers in France. The first three deal with philosophy in its confrontation with nature, Calvinism and Catholicism; the fifth deals with the service which intelligence may do for Christ the King. In the fourth, the writer touches upon a topic which is occupying much time in Catholic European thought, the problem of a peculiarly Christian philosophy.

Every high school boy has heard about the *philosophes*. Too often, his teacher leads him to think, however vaguely and erroneously, that these clever shallow Frenchmen were real philosophers. Robert R. Palmer has given us a scholarly study in *Catholics and Unbelievers in Eighteenth Century France* (Princeton. \$4) that will go far to redress a balance. He shows quite clearly that the case for orthodoxy was not lost by default, that the French Catholics, and specifically the Jesuits, were wide awake.

In *Lamartine and Romantic Unanimism*, (Columbia. \$2.25) Albert Joseph George essays a critique of the fundamentals of Unanimism. In this he exhibits the thoroughness and accuracy of the good research scholar. But when he has left the actual presentation of his thesis, there is a great falling off in the quality of his work; he has manifestly made no adequate effort to understand fundamental Catholic doctrines, and there is an abundance of anti-clerical amenities.

Scholastic philosophy has something to say about our modern problems, and Jacques Maritain, in *Scholasticism and Politics* (translation edited by Mortimer J. Adler. Macmillan. \$2.50), proves that it is able to contribute a good deal toward showing a way out of the maze.

WILLIAM J. MCGARRY

## Books for Christmas



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# ASCETICAL BOOKS



IN spiritual succession to Abbot Marmion and Abbot Vonier, Dom Aelred Graham gives us *The Love of God* (Longmans. \$2.50). It will appeal to the thinking laity as well as to clerics and Religious. Its untechnical language is directed to the understanding as well as to the heart. In *God, The Holy Ghost* (Kenedy. \$2.50), Father Carroll follows Saint Thomas in explaining the Gifts of the Holy Spirit and their relation to the Beatitudes. The layman need not fear the possible theological depths of the book, as it is characterized by a clarity of expression that is simple yet accurate.

As one of the best ascetical books to appear during the past year, I should choose Father William J. McGarry's *Paul and the Crucified* (America Press. \$3). While the New Testament reveals to us Him who was full of Grace and Truth, Saint Paul treats of the details of that mystery more than any of the inspired writers. The Cross was the great stumbling block to the Jews because of their stubbornly nationalistic dreams of the Kingdom. To the Greeks, the same symbol was foolishness. Thus Saint Paul was the preacher of the Crucified. Father McGarry traces that mission with theological and scriptural skill and with human interest.

A theologically outstanding Marian contribution during the past year is *The Mystery of the Divine Motherhood* (Coldwell) by Charles Feckes and exceptionally well translated into English from the German by Canon George Smith. Unfortunately, the book has no American publisher. *Our Lady's Place in God's Plan* (Gill) by Stanislaus Hogan, Father McNabb's *Mary of Nazareth* (Kenedy. \$1.35) and *Our Lady of Fátima* (Herder. \$1.75) by Msgr. Finbar Ryan are three Dominican contributions to Marian literature. *The Mother of Jesus* (Kenedy. \$2) by Morice-Sands was the May choice of the Spiritual Book Associates.

Father Lord's *Our Lady in the Modern World* (Queen's Work. \$2.50) calls all to the fullest exercise of Catholic Action. *Mary* (Bruce. \$2) by Sister M. Eleanore has a direct appeal to Our Lady's clients. An unusual contribution to Mariology is Professor Haffert's *Mary in her Scapular Promise* (Garden State. \$2.50).

Ascetical literature was enriched during the past year by several contributions of sermons and meditations. The Most Rev. Tihamer Toth, who is esteemed by many as Europe's outstanding preacher, gives us through Father Grunder's excellent translations from the German two valuable volumes, *The Catholic Church* (Herder. \$3) and *Life Everlasting* (Herder. \$2). This is the first notice in AMERICA of the latter book. It is particularly suited for Advent and Lent; for reading during the period of retreat and for preparing a funeral sermon. Eight of the discourses deal with death.

*Spirituality in the Priesthood* (Herder. \$2) by

Bishop Stockhums of Cologne naturally addresses itself to the clerical ranks. They will find it very helpful. Again Father Grunder is an excellent translator. Father M. F. Egan is happy in his Scriptural title, *Sir, We Would See Jesus* (Gill). The chapters deal with the hidden and public life of the Master. They are simple in language, with no oratorical flares, and should appeal to all who really wish to see and know Jesus. Similarly happy in scriptural reference and application is Father Blakely's second volume of reflections, *Then Jesus Said* (America Press. \$1.50). The development of the theme and its application are fresh and varied. Deep spirituality is given us in a pleasing literary form. The busy preacher and the quiet Religious community wishing to prepare matter for its morning meditation will find Father Blakely's book of great assistance. *Parables* (Wagner) by Father Charles Callan, O.P., is popular in its application of scriptural knowledge to the ordinary reader. It has been chosen by the Spiritual Book Associates as their December book of the month. In *Occasional Sermons and Addresses* (St. Anthony Guild) Archbishop Dowling lives again as the great preacher.

*Meditations for Religious* (Pustet. \$2.75) by Father Plus establishes a firm ascetical basis for the life of devotion. The personal relationship of the soul with God is the central theme of these meditations for every day. The present work may well take its place along side the author's other well known volumes on the Religious life. Persons in secular life as well as in the Religious may profit from Father Vann's *Of His Fullness* (Kenedy. \$1.50). Father Steuart's *The Four First Things* (Longmans. \$1.35) suggests the theme of the book, done in the author's customary stimulating way. Père de la Chevasserie has developed in *No Other*

*Way* (Bruce. \$2.25) the Spiritual Exercises of Saint Ignatius on the practical humility of the Little Flower of Lisieux. It is a useful book during times of retreat. *Moral-*



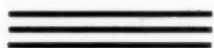


ity and the Mystical Body (Kenedy. \$3.50) by Father Mersch, translated by Father Ryan, is also outstanding in this year's ascetical literature. The book is centered around the Incarnation and its complete meaning for man. *Towards Loving the Psalms* (Sheed. \$2.75) from the pen of Father Martindale, gives new devotional phases to these ancient prayers of the Old Testament. Father Malaise points out to us excellent methods in cracking that great problem *Know Yourself* (University of San Francisco). *The Little Virtues* (Bruce. \$1.75) by Father McAstocker is another of his many helpful guides to practising what his title describes.

*The Mystical Theology of St. Bernard* (Sheed. \$3.50) by Etienne Gilson is invaluable to the scholar, needless to say, but it is likewise of great help to those who are interested in their own spiritual improvement. Priests will find a peculiar need of theirs met by Father Noppel in his *Shepherd of Souls* (Herder. \$2). It welds pastor and flock in the Mystical Body of Christ.

DANIEL M. O'CONNELL

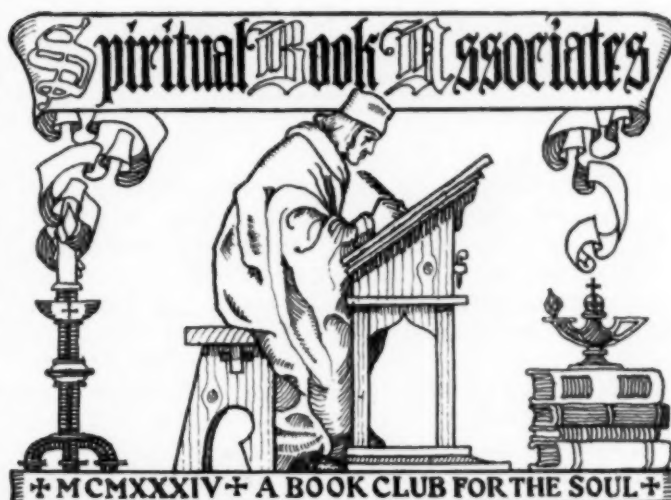
## LITURGY



SOME twenty years ago the theological world became interested in the excellent and stimulating treatise of Maurice de la Taille, S.J., on the Sacrifice of Calvary and the Sacrifice of the Mass. *The Mystery of Faith* now appears in a well done English translation; part one has been completed, and published in a superb format and style by Sheed and Ward (\$3.50). While theologians will prefer to go to the Latin original, they will find the work in its English dress most interesting. But this is not a book to be kept among the professional theologians. It is for all who are interested in Calvary and Holy Mass—for all Catholics; for them it is excellent spiritual and instructional reading. Liturgists will be especially interested in the author's treatment of the liturgical actions of Christ, the Priest, at the Last Supper.

The rapid growth of the liturgical movement in America witnesses to the general need felt by American Catholics for the affirmation of our living unity in the Mystical Body of Christ. The foremost exponent of the liturgy in this country, Gerald Ellard, S.J., has given us in *Men at Work at Worship* (Longmans. \$2.50), a copious book on the concept of Christian worship and the nature of the liturgy, its underlying principles, the practices which enable Catholics to participate in the Church's public worship. The book is designed to explain and effect an integrated Christian life within society. *The Liturgical Year* by Rev. P. Henry, S.M. (Bruce. \$2.25) and *Our Sacrifice* by Rev. Aloysius Biskupek, S.V.D., (Bruce. \$5) are two other current works on liturgical topics well worth study.

GERARD DONNELLY



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## POETRY AND ESSAYS

IT has been remarked that the fine art of poetry is more and more retreating into the cloister, where the deep spiritual values that make for great verse have *par excellence* their home. Without pressing that parallel with the Middle Ages too far, and without lumping the output of the year into categories, it will appear from this survey that a great deal of the best poetry that we have these days does come from these holy places. It is a good sign, for the arts are blood-sisters to religion.

The Franciscan Friar, Angelico Chavez, for example, who is an artist in more fields than one, gives us his poems in *Clothed with the Sun* (Writers' Editions, Santa Fe. \$1.50) poems which really are the stuff of poetry and steeped in a religious spirit. One of the best books of poems of the year is Sister Miriam's *Woven of the Sky* (Macmillan. \$1.50). She writes with the "vision of an alert and unspoiled innocence" and though the volume's offerings are uneven, the real soaring more than compensates for the slight limps. Sister Mary Therese, too, does a very workmanlike bit to "break the bread of beauty to the world" in *Now There Is Beauty* (Macmillan. \$1.25), and Sister Rita Agnes covers very capably, if not too soaringly, themes religious, friends, children, and some occasional topics, in *Stars Are Shining* (Christopher. \$1.25).

Beyond this small selection from the pens of religious, others there are who write from the deep conviction that is rooted in a religious viewpoint. Jessica Powers' newest offering, *The Lantern Burns* (Monastine Press. \$1.50) is outstanding. Her's is a rich and surprising imagery, and the sure touch that does not seem to be able to lapse into the commonplace. Her place among the modern Catholic poets is deservedly high. *Revolt*, by John Bunker (Campion Books. \$1.50) is a full-throated cry against injustice in all its forms. There runs through the poem the low, inarticulate murmur of the forces of good, which are gathering thunderous power of revolt against greed and rottenness.

Another Catholic poet, whose *Weep and Prepare* (Coward, McCann. \$2.50) has been extensively noticed, is Raymond E. F. Larrison. The verse is extremely "advanced" and definitely not easy to read and understand, but it is an extremely ambitious attempt and has strains of quite genuine virtuosity. We have another glimpse of Eileen Duggan's delicate genius in *New Zealand Poems* (Macmillan. \$1.25). In them, she is still the poet we know, but this time, the appeal is rather limited by the localized setting of so many of the pieces. And finally Henry Gillen, writing *Of Home and Country* (Putnam. \$1.75) produces a volume of smooth, well-turned verses, which are not profound, but sincere and homey, in the traditional forms.

The Catholic colleges are developing good poets, too, as they always have. Collections that show a promise of more good poets in the future are:

*Quest. An Anthology of Verse*, by students of Mundelein College, Chicago, and *Dew on the Thorn*, by students of Marywood College, Scranton. What some younger poets in other colleges are doing may be seen in *Columbia Poetry 1940* (Columbia University Press) selected from the work of students in the various departments of the University. The

general standard is excellent, only when will the younger poets, particularly in the non-Catholic schools, learn the golden training there is in submitting to the formative discipline of traditional metrical structure?

Accompanied with the usual fanfare that heralds her productions, Edna St. Vincent Millay's newest volume, *Make Bright the Arrows* (Harper. \$1.75) is disappointing. The poems are in the main topical, treating of the war and democracy, and most of them labor from too much partisanship and bitterness to have the broad humanity that must suffuse great verse. Much less heralded, but finer and broader, are the poems of Daniel Whitehead Hickey in *Wild Heron* (Harper. \$2). Many are lush nature poems of the south, others are of strange lands, but all strike the core of poetry, remembered and contemplated truth in beauty. There is marked felicity of phrase and mastery of verse. Robert Nathan's *A Winter Tide* (Knopf. \$2) has a fine meditative strain, especially in the sonnet-sequence which give the book its title. Mr. Nathan knows well the knack of the clinching last line of a sonnet. Some of the pieces on modern themes are perhaps a little too pontifical and exhortatory.

*Poems and Portraits*, by Christopher LaFarge (Coward, McCann. \$1.25) are well tempered verses written in high sincerity. There is in them an especially attractive feeling for nature, not in its grandiose sweep, but in its simple details that bring it close to the heart. In the collection, there is a very striking verse eulogy of America in "February 22, 1940." A thoughtful writer meets us in Leonard Bacon, whose *Sunderland Capture* (Harper. \$2) has the conversational, of-the-earth style reminiscent of Robert Frost. His nature studies, notably the title piece, probe beneath their rural setting into the deep of human problems.

Others who may be given an accolade here are: Louise Crenshaw Ray, whose *Secret Shoes* (Dial. \$2) is much better in its traditional themes than when chanting its "Litanies of Steel"; Elizabeth Madox Roberts, who writes mainly in a rustic Kentucky setting in *Song in the Meadow* (Viking. \$2); and A. A. Milne, the man so well known for his





Christopher Robin verses. In his latest offering, *Behind the Lines* (Dutton. \$1.75), he lets his ability play around some of the immediate problems of the war. His fun-making genius is still with him—any seriousness in the clever verse arises from the background against which he jokes at Hitler, Hess and the blackouts.

Among the anthologies perhaps an outstanding one is another edition of the famous Oxford Book, the *New Oxford Book* (Oxford. \$3), offered to our delight by the editor of the original classic, Sir Arthur Quiller-Couch. A hundred new poems enhance this, and meet the high standards of the prior work.

Another anthology of more limited scope is *A Mary Webb Anthology*, edited by her husband, H. B. L. Webb (Dutton. \$3). It contains poems, articles and novels by one who has been compared to Dorothy Wordsworth. And a re-edition that is extremely welcome is that of *Joyce Kilmer*, edited by Robert Cortes Holliday (Doubleday, Doran. \$3.50), which contains the first two volumes of Kilmer's complete works in convenient form.

To conclude our remarks on poetry, let us mention a very useful survey of modern verse, *Directions in Modern Poetry* (Norton. \$2.75), by Elizabeth Drew, in collaboration with John L. Sweeney, whose verse has appeared in our columns. The evaluations of the various authors will not be accepted by all, but the authors succeed in doing well what they intend, namely to show the trend of modern poetry.

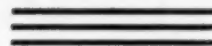
Turning now to essays and letters, Alfred Noyes finds place in this survey on two counts: the first, his *Orchard's Bay* (Sheed and Ward. \$2.50), a collection of twenty-eight essays and forty poems, which are all suffused with a truly supernatural outlook; and the second, *Pageant of Letters* (Sheed and Ward. \$2.50), studies in English and American authors from Chaucer to Meynell. There are many new lights and approaches in this book.

An eagerly awaited event was the publication of Hilaire Belloc's *The Silence of the Sea* (Sheed and Ward. \$2.50). This is Belloc's first book of essays in about a dozen years, and he is still the master of delightful prose. The title essay and the one "On Fountains" are especially good, though there are a few sentences in them that slip into a bit of bathos. Some of the essays are on literary figures, some are humorous, others historical, and all well worth reading and pondering.

To conclude by mentioning some remaining works of permanent value, there is *Books and You*, by Somerset Maugham (Doubleday, Doran. \$1.25), a well written, cultivated, but rather sketchy chat on foreign and native literature; Elmer Edgar Stoll's *Shakespeare and Other Masters* (Harvard. \$4.50), which is splendid in all respects. Shakespeare's art is studied in contrast with Racine's and Ibsen's, many critical shibboleths are questioned, and the whole is steeped in an atmosphere of lucid scholarship. And finally, in *The Enjoyment of Drama* (Crofts. \$2), Milton Marx presents us with a most useful compendium of dramatic theory and practice.

HAROLD C. GARDINER

## FICTION OF THE YEAR



THE majority of the important novels of the year are based on some phase of history. By May of the present year, American publishers had offered over sixty serious novels each of which made some pretense to be an epic. It is impossible to enumerate all of them. The following novels, arranged in a roughly chronological order, provide the reader with a fairly interesting fictional history of America.

The story of America as it is reflected in the mirror of fiction begins with Shirley Seifert's *River Out of Eden* (Mill. \$2.50). This tale of New Orleans during the French and Indian War combines an interesting love story, with the appropriate youthful hero, persecuted heroine and violent villain, and a description of Colonial enterprise. The history is meticulously correct, the plot and subplot interestingly involved, and the atmosphere impressive.

This year it is the American Revolution rather than the Civil War which has received the most attention. All the novels on this theme are contemptuous of conventional opinion. Frank O. Hough's *If Not Victory* (Carrick and Evans. \$2.50) tells the story of a young Quaker who knew good and bad people on both sides and saw no sense in shooting them on account of technical differences of opinion. *If Not Victory* is in its detail as authentic an account of our national origins as most professional history. Kenneth Roberts' *Oliver Wiswell* (Doubleday, Doran. \$3) by far the best novel he has yet produced and undoubtedly one of the greatest of the present century, recounts the main events of the Revolutionary War from the point of view of an American Loyalist. Naturally the interest in the purely surface details of battles, forced marches, prison camps, mass evacuations, and the activities of generals and politicians is primary. But a secondary, and for the adult reader possibly the more important interest, is Roberts' criticism of the Patriot party.

F. Van Wyck Mason's *Stars on the Sea* (Lippincott. \$2.75), the second of a series on the American navy during the Revolution, continues the theme which was begun in *Three Harbors*. The men who started our navy were not, according to Mr. Mason, of the heroic character which we have been taught to believe. Clements Ripley's *Clear for Action*





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(Appleton-Century. \$2.50) concerns the career of John Paul Jones. Mr. Ripley's book also presents a rather unheroic hero, although the author seems to admire as vital that which many of his readers will judge to be crude. James Street's *Oh, Promised Land* (Dial. \$3) reads like a sequel to the latter part of *Oliver Wiswell*. Mr. Street's story deals with the migration of the victims of Fort Sims from Georgia to Mississippi. Less effective towards the close than it was in the early chapters, and unnecessarily coarse in some of its incidents, *Oh, Promised Land* is nevertheless a valuable historical novel.

Julia Cooley Altrocchi in her *Wolves Against the Moon* (Macmillan. \$2.75) continues the story of America in her fictitious biography of Joseph Bailly DeMessein, the French aristocrat who became a fur trader in the 1790's and for forty years traversed the wilderness from Michigan to New Orleans. Through him we see the struggles of the French, English, Indians and Americans on a frontier that was ever expanding. *Wolves Against the Moon* is better history than it is fiction. Iola Fuller's *The Loon Feather* (Harcourt, Brace. \$2.50) relates the Indians' side of the same story in a racy English prose. Her defense of the Indians against the predatory white man seems to be consistent with the attitude of other American writers whose criticism of accepted historical values is an outstanding mark of the current year's fiction. Clark McMeekin's *Show Me a Land* (Appleton-Century. \$2.50) is a swiftly moving novel of Virginia and Kentucky during the period 1812-1875. Here the wilderness has been conquered and our interest is centered upon romantic adventure and horse-racing.

The Civil War was fought out in *Gone With the Wind* and other books of the last few years. Authors are now expanding the prelude and the postscript. Bruce Lancaster's *For Us, The Living* (Stokes. \$2.75) is an absorbing tale of the young Lincoln. Frances Gaither in *Follow the Drinking Gourd* (Macmillan. \$2.50) writes of an Alabama plantation ruled by an overseer who mistreats slaves, sells them down the river to pay the mortgage and thus contributes moral weapons to the Abolitionists. It is a much more balanced and intelligent book than Lella Warren's *Foundation Stone* (Knopf. \$3), a family saga of the Whetstones (1820 to 1915). Miss Warren's story of the origins of Alabama cotton farming is equally compounded of undigested research, bold bawdry and open lechery, and vigorous incident. Francis Griswold's *A Sea Island Lady* (Morrow. \$3) traces the life of a carpet-bag preacher's wife in South Carolina from 1870 to the present times. Emily Fenwick's tranquil victory over the many vicissitudes of fortune is interwoven with the growth of the South.

*Wild Geese Calling* by Stewart Edward White (Doubleday, Doran. \$2.75) is representative of the novels of the Northwestern frontier. Mr. White's John and Sally Murdock spend an idyllic honeymoon in the mountains of Washington, move on to a lumber camp, thence to Seattle where they meet Len Saunders. Through him they hear of Alaska where they eventually settle. *Wild Geese*

*Calling* has the authentic tang of adventure. A superb story in the depth and variety of the characterization as well as in its gorgeous descriptions. Quieter, more poignant is James Still's *River of Earth* (Viking. \$2.50), a narrative of Kentucky mining folk whose poverty is a source of poetry rather than an excuse for perversion.

The meaning of contemporary America and the destiny of her children is still a prominent theme in many novels. Thomas Wolfe's *You Can't Go Home Again* (Harper. \$3), continues his epic of frustration and Richard Wright's *Native Son* (Harper. \$2.50) is a Communist challenge to America to solve the negro problem. Both works are genuine American although their intellectual content as well as their indecency will displease many. Mr. Wright's book is the most successful proletarian novel in many years. Stephen and Hester Chase of Alice Tisdale Hobart's *Their Own Country* (Bobbs, Merrill. \$2.50) are very different from the characters described by Wolfe and Wright. Their mutual love and courage and their high ideals are human nature's daily food. *Their Own Country* relates the triumph of decency and courage over the forces of the depression. Similar in theme, but more salty in the telling, is Gertrude Atherton's *The House of Lee* (Appleton-Century. \$2.50). Sinclair Lewis in *Bethel Merriday* (Doubleday, Doran. \$2.50) gave his readers a slice of life from the theatre and Pearl S. Buck's first long American story resulted in *Other Gods* (Day. \$2.50), which dealt with characters who were both unique and uninteresting. The year was not without its slum fiction. Meyer Levin's *Citizens* (Viking. \$2.75), Henry Bellamann's *King's Row* (Simon and Schuster. \$2.75) and James T. Farrell's *Father and Son* (Vanguard. \$2.75) exploit the cloaca of American life thoroughly.

Books of European origin and background have been equally topical and historical. Jules Romains' *Verdun* (Knopf. \$2.50) is a panoramic study of civilization in crisis during the World War. It is a philosophic as well as a literary achievement. Robert Henriques' *No Arms, No Armour* (Farrar and Rinehart. \$2.50) chronicles the decay of the British upper class and the army hierarchy.

*World's End* (Viking. \$3), Upton Sinclair's rambling essays on the failure of capitalism and Christianity, tolls the bell warning of the Red death. Nazi Germany, the theme of many overnight sensations, is the background of R. C. Hutchinson's excellent *The Fire and the Wood* (Farrar and Rinehart. \$2.50). Ralph Bates presents a Left Wing portrait of revolutionary Mexico in *The Fields of Paradise* (Dutton. \$2.50). The recent Spanish Civil War is interpreted as a tragedy of Fascism by Gustav Regler in *Great Crusade* (Longmans, Green. \$2.50) and by Ernest Hemingway in *For Whom the Bell Tolls* (Scribners. \$2.75). The latter book is at once a Freudian love story, a religious essay, a political thesis and a narrative *tour de force*. It might have been sophisticated were it not so sincere. There are many conflicting Europes presented in this year's novels; sometimes it appears urbane and comfortable, as in Jan Struther's *Mrs. Miniver* (Harcourt, Brace. \$2); often it is a jungle of lies

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and disillusion as in Lion Feuchtwanger's *Paris Gazette* (Viking. \$3).

Of those books not connected with the present war, the best also follow the historical pattern. John Masefield's *Basilissa* (Macmillan. \$2.50), a vivid account of the dancer Theodora who became the wife of the Emperor Justinian, is told in brilliant prose. Zsolt de Harsanyi's *The Star-Gazer* (Putnam. \$2.75) makes Galileo come alive, and C. S. Forester in *To The Indies* (Little, Brown. \$2.50) writes convincingly of Columbus and his fellow explorers. The latter book and D. L. Murray's *Tale of Three Cities* (Knopf. \$3), a story of Paris, Rome, and London during the Third Empire, betray an insular bias against Latin civilization. Thomas Mann's *The Beloved Returns* (Knopf. \$2.50) is both a biographical study of the genius of Goethe and an historical criticism of eighteenth-century German culture. One should not overlook one of the best European books, Georges Duhamel's *Cécil Pasquier* (Holt. \$2.75) a chronicle of great dignity and subtlety.

The reader who prefers fiction without an admixture of history may avail himself of several excellent romances and adventure stories. Many thousands have already found Richard Llewellyn's *How Green Was My Valley* (Macmillan. \$2.75) a welcome relief from the complications of war and politics. This poetic recollection of life in a Welsh valley before the devastation of mines and factories sings of love and life and hope. Like other great stories, *How Green Was My Valley* is an unplotted narrative which has its own natural form and proportion. Nevil Shute's *An Old Captivity* (Morrow. \$2.50) mixes aviation, romance, exploration and fantasy into an excellent cocktail. Elizabeth's wit makes *Mr. Skeffington* (Doubleday, Doran. \$2.50) an uninterrupted pleasure. Quiet English humor prevails in *Before Lunch* (Knopf. \$2.50) by Angela Thirkell. Robert Nathan's lovely fantasy, *Portrait of Jennie* (Knopf. \$2), is a delicate conversation piece on God and His creation.

Three Irish books leaping with laughter, tears and humor will find friends everywhere. Patrick Welch's *Final Hosting* (Stokes. \$2.50) concerns the aftermath of the Easter rebellion, the war leading to the establishment of the Free State and the subsequent fight of the I.R.A. for complete independence. *Final Hosting* is a high class thriller. Patricia Lynch's *The Grey Goose of Kilnevin* (Dutton. \$2) resembles Robert Nathan's bestiaries. It is a deft modern fairy tale which will be dismissed only by liverish naturalists. Lady Mary Carbery's *The Farm by Lough Gur* (Longmans, Green. \$2) is a nineteenth century memoir rich in aristocratic Irish Catholic traditions. *No More Gas* by Charles Nordhoff and James Norman Hall (Little, Brown. \$2.50) is *sui generis*. A tale of Tahitian Micawbers, its purpose is to make you laugh. Sheila Kaye-Smith's *Ember Lane* (Harper. \$2.50) is a straightforward entertainment based on a good plot, characterization and style.

Many of the foregoing novels indicate the growth of a spiritual consciousness hardly conceivable ten years ago. There are others which treat specifically



religious problems and deserve whatever emphasis a separate category might imply. The latest of Hugh Walpole's Herries saga, *Bright Pavilions* (Doubleday, Doran. \$2.50) is a sympathetic Anglican account of the persecution of Catholics in Elizabethan England. Robin Herries, huge Nicholas' handsome brother, becomes friendly with a Jesuit, is implicated in Mary of Scotland's tragedy, witnesses Campion's martyrdom and is tortured to death for refusing to betray his Jesuit friend. Mr. Walpole's recent *Roman Fountain* (Doubleday, Doran. \$2.50) also shows sympathy for the Church, but do not infer that the *Bright Pavilions* reflects exactly a Catholic view. Like the other books in the saga the present volume is lusty and colorful. Helen C. White's *To the End of the World* (Macmillan. \$2.50) is the story of a priest, Michel De la Tour, who lives through the French revolutionary terror. Miss White's sobriety of judgment and her careful avoidance of extreme political positions concentrates attention upon spiritual factors alone. *Heroic Dust* by Theodore Dehon (Macmillan. \$2.50) is also on the French revolutionary period. Less complicated in her purpose than Miss White, Miss Dehon is more dramatic and colorful in her style, and the religious element of the story shines forth much more clearly than it does in *To the End of the World*. Both books should be read.

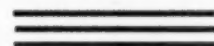
Anne B. Fisher's *Cathedral in the Sun* (Carlyle House. \$2.75) is subtitled "a pageant of early California: a story of love and faith and of the unrecorded heroism of the humble." The book extends from 1818 to 1882 and has as its principal character a California Indian who had been baptized by Junipero Serra himself. Juan lives and works in the San Carlos mission. It is largely his story. Olive B. White's *Late Harvest* (Macmillan. \$2.50) spans the reign of Elizabeth. It is an inside history of a Catholic family during the persecution. More intimate than Walpole's *The Bright Pavilions*, it is not so rapid in style or so varied in action. Sigrid Undset's *Madame Dortha* (Knopf. \$2.50) is an unfinished character portrait of a sturdy but emotional woman. Although the setting is 18th century Norway the novel is not strictly speaking historical. The center of interest is the universal human emotions. The 18th century is also the scene of Francis MacManus' *Men Withering* (Sheed and Ward. \$2.50) whose aged hero Donnacha Mac Conmara symbolizes the decrepitude of the old Ireland. MacManus is one of the least appreciated of living authors. Nina Federova's *The Family* (Little, Brown. \$2) is a heartwarming narrative of an exiled Russian family living beautifully and courageously in a Tientsin slum. It cannot be too highly praised. Poverty, persecution and sorrow are likewise the themes of Graham Greene's *The Labyrinthine Ways* (Viking. \$2.50) a powerfully written tragedy of a Mexican priest. At times shocking, often obscure, this novel is no Christmas present for children. George Bernanos' *The Star of Satan* (Macmillan. \$2.50) also belongs to the category of adult fiction. Even in novels the devil presents problems. Two apocalyptic books dealing with the devil, dictatorship and the survival of religion are Alfred

Noyes' *No Other Man* (Stokes. \$2.50) and *Moscow 1979* (Sheed and Ward. \$2.75) by Christiane and Erik von Kuehnelt-Leddihn. Both books require certain skills of the reader. Theology, political philosophy, 19th century history and the imagination to understand gargoyle characters will help. *No Other Man* is particularly well-written. Elizabeth Jordan's *First Port of Call* (Appleton, Century. \$2) is a modernized *Outward Bound*.

To conclude with a piece of unsolicited advice, may I suggest you read Oliver Wiswell, *No Other Man* and *How Green Was My Valley*.

FRANCIS X. CONNOLLY

## A VARIETY OF THINGS



WE are feeling the draft around here in a miscellaneous sort of way, since it began blowing out of a fish bowl in Washington. So, having regard to our military figure we recommend Victor H. Landlaur's *Eat and Reduce* (Prentice-Hall. \$2.50) as a contribution to national defense.

Meandering around, there is *Roman Fountain*, by Sir Hugh Walpole (Doubleday, Doran. \$2.50),



which covers the obsequies of Pius XI and the election and coronation of Pius XII. Mention might here be made of *The Official Catholic Directory* (Kenedy), which gives an abundance of information about the Church in the United States and points beyond. *Richards Topical Encyclopedia* (J. A. Richards, Inc. \$69.50) is a handsome set in seventeen volumes, in which youngsters and draftees will revel. Major Al Williams is responsible for *Airpower* (Coward-McCann. \$3.50), which tells you a great deal about aviation from the military point of view. And, Christmas being close upon us, there

(Continued on page XXXI)

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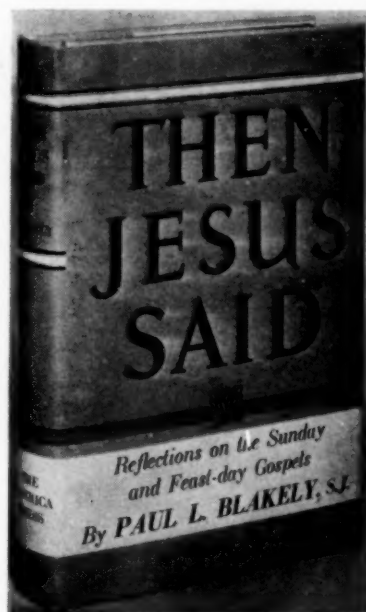
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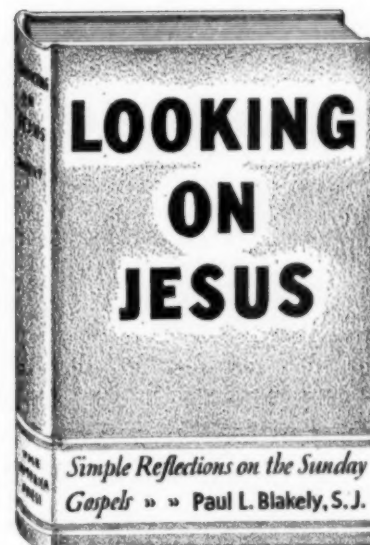
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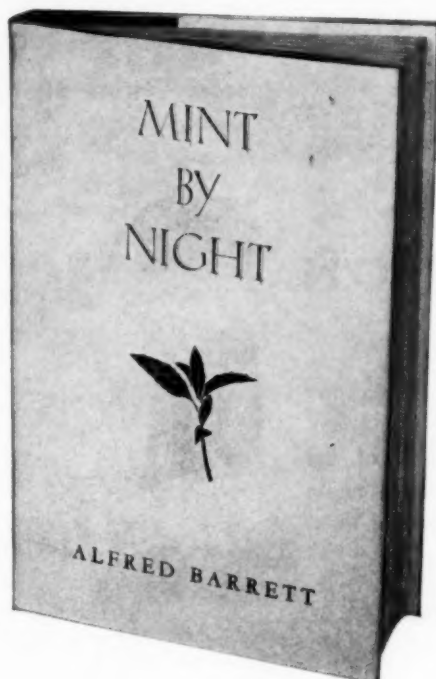
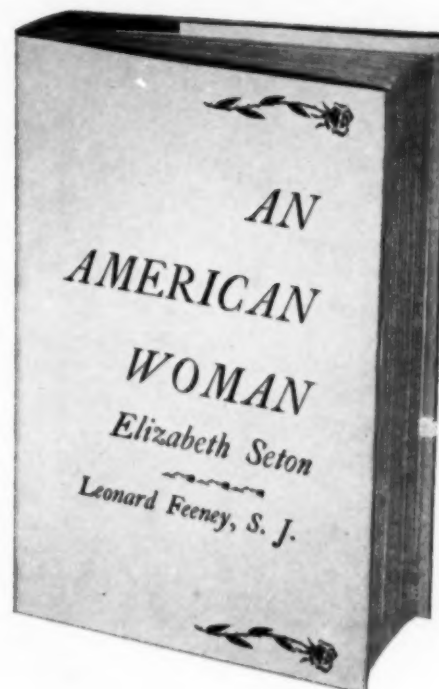
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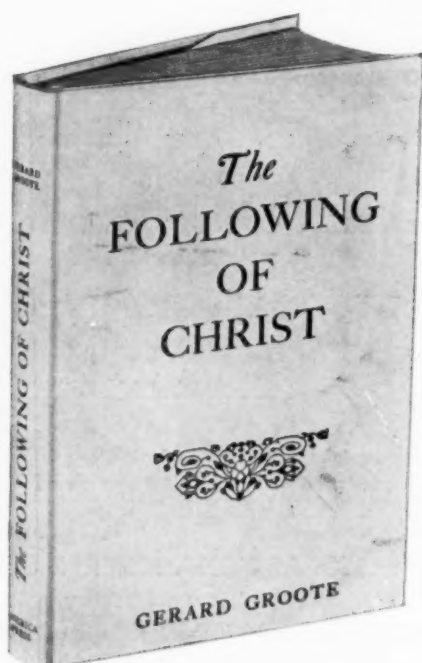
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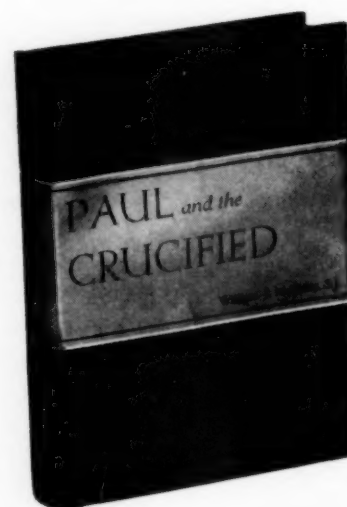
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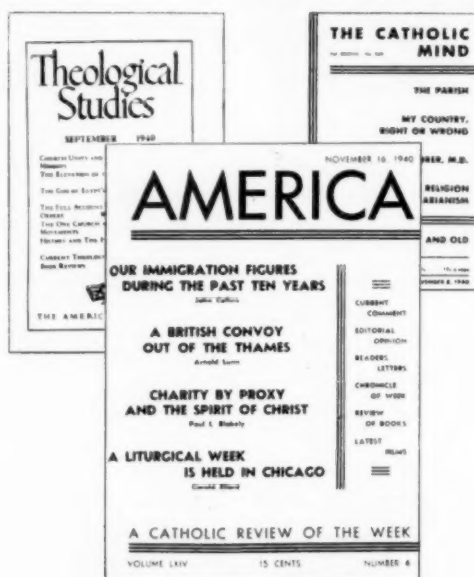
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is *Christmas Comes Again* by John N. Then (Bruce. \$1.50), with a wealth of Christmas stories and legends. *Peace Under Earth* by Paul Beaujon (Dodd, Mead. \$1), looks forward to 1946, when humanity possibly lives mostly in air raid shelters.

Here are a few books on science. *The Birth and Death of the Sun* by George Gamon (Viking. \$3) enlightens the laity on the center of the solar system. H. A. Reason in *The Road to Modern Science* (Appleton-Century. \$3) starts the beginner on a scientific career. Amram Schienfeld is responsible for *You and Heredity* (Stokes. \$3) which treats of the subject in terms suitable for the non-scientist.

If travel should interest you, possibly you may thrill at Harry A. Franck's *The Pan-American Highway* (Appleton-Century. \$5) which takes you on a picture journey from Texas to the Panama Canal. Then there is Thomas R. Ybarra who, in *America Faces South* (Dodd, Mead. \$3) takes you on a patriotic journey through parts of South America. *One Man's Fight for a Better Navy* (Dodd, Mead. \$3) by Holden A. Evans, has for its aim to ginger up the American people to demand a more efficient navy from the mud up.

Very opportune is Duncan Aikman's *The All-American Front* (Doubleday, Doran. \$3), which gives you a good idea of what the good neighbor policy ought to mean. *F. D. R. and the Patriot's Club* by John De Meyer (Washburn. \$1.25) does not altogether exalt the Great White Father. But it is enlightening and, in places, amusing. *Virginia, the New Dominion* by Agnes Rothery (Appleton-Century. \$5) brings you in close touch with the great Virginians. A fine holiday book. Then, if you have an inclination toward the history of our Church in America, there is the Rev. Joseph Bernard Code's *Dictionary of the American Hierarchy* (Longmans. \$3.75), which gives a brief biography of every American Bishop since Bishop Carroll.

*Big River to Cross. Mississippi Life Today* by Ben Lucien Burman (John Day Co. \$3) tells you all you could possibly want to know about the Father of Waters. *America I Presume* (Howell, Soskin. \$2) is by an Englishman, Wyndham Lewis, who finds America callous, and boastful and noisy; which is just a point of view. More homelike is *A Southerner Discovers New England* by Jonathan Daniels (Macmillan. \$3). The sort of book to read both before and after a Yankee tour. Nat A. Barrows tells a great and historical story in *Blow All Ballast! The Story of the Squalus* (Dodd, Mead. \$2.75). Read it yourself, and let the youngsters read it; and be proud that you are an American! Cornelius Weygandt is a Pennsylvanian and not a Frenchman. His *Down Jersey* (Appleton-Century. \$5) is a beautifully illustrated account of the sparse country to the northwest of Atlantic City.

In a mixed grill of more or less biographical books is *Since Fifty* by Sir William Rothenstein (Macmillan. \$5), the reminiscences of a British artist, who seems to have known all the personages in British artistic circles. Another Victorian is *Walter Bagehot* by William Irvine (Longmans. \$4.50). Bagehot knew all the great Victorians, and this is a sidelight on a world that is dead and well

nigh forgotten. Edward McCurdy, who edits *The Notebooks of Leonardo da Vinci* (Reynal and Hitchcock. \$5), calls attention to a type of genius which this age of specialization seems unable to reproduce. *Mark Twain in Germany* by Edgar H. Hemminghaus (Columbia University Press), has much more to say than Mark Twain's skit on learning the German language. The American humorist's fame seems to have declined since the advent of the humorless Hitler. Alice Bretz is the author of *I Begin Again* (McGraw-Hill. \$1.75). This is a tale of courage, of one who overcame the handicap of blindness in adult life, and it is inspirational.

As the war has restricted travel, in *The Isle of a Hundred Harbors* by Olive G. Gibson (Humphries. \$2.50) you can sit comfortably by the happy radiator and learn a great deal about Cuba and its history. *Hurricane's Wake: Around the World on a Ketch* by Ray Kauffman (Macmillan. \$3) tells the adventures of a couple of young men who planned to sail around the world. Sean O'Faolain needs no introduction. His *An Irish Journey* (Longmans. \$3.50) is a book on travel through Ireland, an Ireland perhaps romantic rather than objective.

*Sea of Destiny* by H. Dyson Carter (Greenberg. \$3) is a topographical account of Hudson Bay, with a great deal of fact and not a little artistic fancy. Read it, because it is about an American sea of destiny. George Digby and his wife traveled from New York to California, and what they came across is told in *Under the Redwood Trees* (Dutton. \$2.50). Very chattily written in a conversational vein. Cecil Roberts' *And So to Bath* (Macmillan. \$3), which has nothing to do with plumbing, is the story of what happened to the author on a trip from London to the ancient Roman city of Bath, a city around which has clustered the romance of centuries of legend and history.

*Minority Report* by Bernard DeVoto (Little, Brown. \$2.75) has a misleading title. It has nothing dry about it, for it is a collection of essays, forthright in expression, if not always acceptable in its valuations. Neil MacNeil is managing editor of the *New York Times*, and in *Without Fear or Favor* (Harcourt, Brace. \$3) he has for his main purpose the showing of what happens with a metropolitan newspaper in present day America.

Walter Hoving in *Your Career in Business* (Duell, Sloan and Pearce. \$2) seems to share some of the principles of the ascetical writers. So he believes that a cultural course at college is better than a business administration course. And Mr. Hoving is president of Lord and Taylor! Audax prefers that anonymity, though he writes as a British political journalist, and has something to say about the war in *Men In Our Time* (McBride. \$2.50). But as a political prophet his prophecies sound windy. And since this miscellaneous meandering began on a drafty note, there is appositeness in ending on a windy cadenza. HENRY WATTS

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## For Christmas

### LIFE AND WORK OF PRINCE GALLITZIN

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